LITURGIES. - Church of England. -
& Common Prayer. - THE Catechism [English]
1488 e 50 (1)

PRACTICE
OF (1)
DIVINE LOVE
REVISED:

BEING AN

EXPOSITION
OF THE
CHURCH-CATECHISM.

By the Right Reverend Father in GOD,
THOMAS KENN, D. D.

Compoſed for the Dioceſe of BATH and WELLS.

To which are added,

DIRECTIONS for PRAYER.

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MAY

TO THE

INHABITANTS within the Dioceſe of *Bath* and *Wells*, *THOMAS*, their unworthy Biſhop, wiſheth the Knowledge and the Love of God.

Dearly Beloved in our Lord,

THE Church has provided this ſhort Catechiſm, or Inſtruction, to be learned of every Perſon, before he be brought to be confirmed by the Biſhop, *wherein ſhe teaches all Things that a Chriſtian ought to know and believe for his Soul's Health; and ſhe has injoined* all Fathers and Mothers, Maſters and Dames, to cauſe their Children, and Servants, and 'Prentices, to come to the Church at the Time appointed, and obediently to hear, and be ordered

See the Rubrick after the Catechiſm.

by the Curate, until ſuch time as they have learned all that is here appointed to be learned.

How ſeaſonable and neceſſary this Injunction is, in theſe Days, our woeful Experience does ſufficiently convince us, when we reflect on the groſs Ignorance and Irreligion of Perſons in thoſe Places where Catechizing is neglected, which all ſober Chriſtians do ſadly deplore.

Since then the Providence of God, who is wont to glorify his Strength in the Weakneſs of the Inſtruments he uſes, has caught *me up from among the meaneſt* Herdmen (*Amos* 1. 1.) *into the paſtoral Throne, and has been pleaſed to commit you to my Care; the Love I ought to pay to the chief Shepherd, obliges me* to feed all his Lambs and his Sheep, (*John* xxi. 15, 16.) *that belong to my Flock; and, according to my poor Abilities, to teach them the Knowledge and the Love of God, and how they may make them both their daily Study and Practice.*

One Thing only I moſt heartily beg of you all, whether old or young, that ye would help me to ſave your own Souls; that

that ye would learn and ſeriouſly conſider, again and again, the Terms on which your Salvation is to be had.

As for you who have Families, I beſeech you to inſtil into your Children and Servants their Duty, both by your Teaching, and your Example: In good earneſt, it is leſs cruel and unnatural to deny them Bread for their mortal Bodies, than ſaving Knowledge for their immortal Souls.

Ye that are Fathers or Mothers, I exhort you to tread in the Steps of Abraham, *the Father of the Faithful*, and the Friend (*James* ii. 23.) of God, *and like him*, to command (*Gen.* xviii. 19.) your Children and Houſholds to keep the Way of the Lord.

Ye that are Mothers or Miſtreſſes, I exhort you to imitate that unfeigned Faith (2 Tim. i. 5.) *which dwelt* in young *Timothy*'s Grandmother *Lois*, and his Mother *Eunice*, *who taught him from* a Child (2 *Tim.* iii. 15.) to know the Holy Scriptures, which were able to make him wiſe to Salvation; *and like them, to bring up your* Children *and*

Servants

Servants in the Nurture and Admonition of the Lord, *Eph.* vi. 4.

I passionately exhort and beseech you all, of either Sex, never to cease your conscientious Zeal for their Instruction, till ye bring them to Confirmation; to renew their Baptismal Vow; to make open Profession of their Christianity; to discharge their Godfathers and Godmothers; to receive the solemn Benediction of the Bishop; to share in the publick Intercessions of the Church, and to partake of all the Graces of God's Holy Spirit, implored on their Behalf; that God, who has begun (*Phil.* i. 6.) a good Work in them, may perfect it till the Day of Christ; *and that I myself, at that dreadful Day, may render* (*Heb.* xiii. 17.) an Account of you with Joy.

How much the Catechism of our Church may conduce to so desirable an End, you will in some measure judge by the following Explication, as imperfect as it is, and which, by God's gracious Assistance, I have so contrived, that at one and the same time it may both inform your

Under-

Understanding, and raise your Affections; and that it might the better suit with every one's Leisure and Infirmities, it is penned in short Forms of Devotion, to be used in whole, or in part; in separate Collects or Ejaculations, or occasionally, as your spiritual Necessities shall require.

God of his infinite Mercy bless the Whole, to his own Glory, and to your Edification, through Jesus the Beloved.

Amen. Amen.

THE

THE *Author* thinks himself obliged to declare, that he does now, and always did, humbly submit this *Exposition* to the Judgment of the *Church of England*, conformable to whose *Articles* he desires all good Christians to interpret it; and to prevent all Misunderstandings for the future, he has, in his revising it, made some few little Alterations, not at all varying his Meaning, but his Expressions, to render the Whole as unexceptionable, as becomes a Book, not designed for Dispute, but for Devotion.

AN EXPOSITION OF THE CHURCH-CATECHISM, &c.

QUESTION.

WHAT is your Name?

ANSWER.

N. or M.

Q. Why do you answer by that Name, rather than by your Surname?

A. Because it is my Christian Name, and was given me when I was made a Christian, and puts me in mind both of the Happiness and Duty of a Christian.

Q. Where do you learn the Happiness, and the Duty, of a Christian? The Happiness of a Christian.

A. The very next Answer teaches me the Happiness, and all the rest of the Catechism the Duty, of a Christian.

Q. Who gave you this Name?

A. My Godfathers and Godmothers in my Baptism, wherein I was made a Member of

Chriſt, the Child of God, and an Inheritor of the Kingdom of Heaven.

Q. Shew me from hence the Happineſs of a Chriſtian.

A. The Happineſs of a good Chriſtian is altogether unutterable; he is one who has Chriſt for his Head, God for his Father, and Heaven, with all its Joys and Glories, which are all eternal, for his Inheritance.

Q. Shew me on the contrary the Condition of a bad Chriſtian.

A. The Miſery of a bad Chriſtian is altogether inſupportable; he has Chriſt for his Enemy, the Devil for his Father, and Hell, with all its Miſeries, and Torments, and Deſpair, which are all eternal, for his Doom.

The Chriſtian's Choice.

Q. Which of theſe Conditions do you chuſe?

A. I adore the Goodneſs of God, *who has ſet before me Life and Death, Bleſſing and Curſing* (Deut. xxx. 19.); and in great Compaſſion to my Soul, has bid me *chuſe Life*, and with all my Heart I chuſe Life, even Life eternal.

Q. Are there not many in the World that chuſe Death?

A. It is too, too viſible there are; ſuch is the extreme Madneſs and Folly of obſtinate Sinners, that they chuſe the Service of the Devil before the Service of God, and Hell before Heaven. The Damnation of ſuch Men is wholly from themſelves (*Ezek.* xxxiii. 11. *Hoſ.* xiii. 9.); and having choſen Death, even Death eternal, it is moſt juſt with God to give them their Choice.

Q. Bleſſed

Q. Bleſſed be God, who has given you Grace to make a right Choice! Tell me what you muſt do to obtain that which you have choſen, Life eternal? His Duty is Love.

A. All that I am to do is reduc'd to one Word only, and that is Love; this is the firſt and the great Command, which comprehends all others, the proper evangelical Grace; and eternal Truth has aſſured me, *This do, and thou ſhalt live* (Luke x. 27, 28.). So that if I truly love God, I ſhall live beloved by God, to all Eternity.

Q. Tell me wherein the Love of God doth conſiſt. The Nature of Love.

A. The Love of God is a Grace rather to be felt than defin'd, ſo that I can do no more than rudely deſcribe it: It is the general Inclination and Tendency of the whole Man, of all his Heart, and Soul, and Strength, of all his Powers and Affections, and of the utmoſt Strength of them all, to God, as his chief, and only, and perfect, and infinite Good.

Q. Is this Love of God taught in the Catechiſm?

A. The Catechiſm, having in the Entrance of it preſented to our Choice the Happineſs of a Chriſtian, does throughout all the remaining Parts of it, inſtruct us in the Duties of a Chriſtian, by which that Happineſs is to be attain'd; which are all ſumm'd up in the Love of God, which is here moſt methodically taught.

Q. In what Method does the Catechiſm teach the Love of God? The Method of Love.

A. In a Method ſo excellent and natural, that if by God's Help, I can but faithfully obſerve it, I ſhall not fail of the Love of God.

Q. Explain this Method to me.

A. It teaches me how the Love of God is produc'd, how practis'd, and how preſerv'd.

Q. Shew me more diſtinctly, in what Parts of the Catechiſm each of theſe Particulars is couch'd.

A. If I ſeriouſly deſire the Love of God, I muſt firſt expel all contrary Loves out of my Heart, and then conſider the Motives and Cauſes that excite it; the former is taught in the Vow of Baptiſm, the latter in the Creed.

When Divine Love is once produc'd, my next Care is to put it in Practice; and that is, by bringing forth the Fruits or Effects of Love, which are all contained in the Ten Commandments.

When the Love of God is produc'd in my Heart, and is ſet on work, my laſt Concern is to preſerve, and enſure, and quicken it; it is preſerv'd by Prayer, the Pattern of which is the Lord's Prayer; it is enſured to us by the Sacraments, which are the Pledges of Love; and more particularly, it is quickened by the Holy Euchariſt, which is the Feaſt of Love: So that the plain Order of the Catechiſm teaches me the Riſe, the Progreſs, and the Perfection of Divine Love; which God of his great Mercy give me Grace to follow.

Q. I beſeech God to give you the Grace you pray for, that you may proſecute this Method with your Heart, as well as with your Words.

A. It is the full Purpoſe of my Soul ſo to do, and I truſt in God I ſhall do it.

Q. You

Expulsion of contrary Loves in our Baptismal Vow.

Q. You are to begin with the Vow you made at your Baptism: Tell me,

What did your Godfathers and Godmothers then for you?

A. *They did promise and vow three Things in my Name.*

First, *That I should renounce the Devil and all his Works; the Pomps and Vanities of this wicked World, and all the sinful Lusts of the Flesh.*

Secondly, *That I should believe all the Articles of the Christian Faith.*

And Thirdly, *That I should keep God's holy Will and Commandments; and walk in the same all the Days of my Life.*

Q. Dost thou not think thou art bound to believe and to do as they have promised for thee?

A. *Yes, verily; and by God's Help so I will; and I heartily thank our Heavenly Father, that he hath call'd me to this State of Salvation, through Jesus Christ our Saviour: And I pray unto God to give me his Grace, that I may continue in the same unto my Life's End.*

Q. The Promises of Faith and Obedience which you made in your Baptism, will be mention'd in their proper Places, when you come to the Creed, and to the Decalogue; that which now lies before you is to shew, how your Abrenunciation is preparatory to the Love of God.

A. As all particular Graces are but the Love of God, varied by different Instances and Relations, so all particular Sins are nothing but Concupiscence, or the Love of one Creature or other,

in Competition with, or Oppoſition to, the Love of God: Now all the Creatures on which we ſet our Love, are reducible to theſe three, the Devil, the World, and the Fleſh; and my Heart muſt be emptied of theſe impure Loves, before it is capable of entertaining the pure Love of God.

Q. If you are conſcious to yourſelf, that you have entertained theſe impure Loves, and have violated your baptiſmal Vow, and have in your Heart renounc'd God, inſtead of renouncing his Enemies, what muſt you do to recover that Favour of God you have loſt, and to be deliver'd from the Wrath to come?

A. I muſt throughly repent of all the Breaches of my Vow, and I muſt ſeriouſly renew it.

Repentance for our Vow broken.

Q. Expreſs your Repentance for breaking it.

A. I expreſs it thus:

O Lord God, with Shame, and Sorrow, and Confuſion of Face, I confeſs and acknowledge thy infinite Mercy and Goodneſs to me, my infinite Vileneſs and Ingratitude to thee!

Thou, Lord, infinitely good and gracious, waſt pleas'd, out of thy own free Mercy, firſt to love me, to excite me to love again: Glory be to thee.

Thou, Lord, didſt vouchſafe, of a miſerable Sinner, to make me a Member of my Saviour, thy own Child, and an Heir of Heaven: Glory be to thee.

I, infinitely wicked and unworthy, have deſpis'd, and rejected, and forfeited all the ineſtimable Bleſſings, to which I was intitled by my Baptiſm: Lord, have Mercy upon me.

Woe is me, Wretch that I am! I have cut myſelf off by my Sins, from being a true *Member of Chriſt*'s myſtical Body, and from all the gracious Influences I might have deriv'd from my Union to him; Lord, have Mercy upon me.

Woe is me, Wretch that I am! I have by my numerous Provocations, loſt that Holy Spirit of Adoption, whereby I might become thy *Child*, O God, and call thee Father, and am become a Child of Wrath! Lord, have Mercy upon me.

Woe is me, Wretch that I am! I have, by my own wilful Impiety, diſclaimed my being an *Inheritor of the Kingdom of Heaven*, and am become an Heir to the Kingdom of Darkneſs: Lord, have Mercy upon me.

Woe is me! I have eaſily yielded to the Temptations of Satan, and have wrought the *Works of* my Father the *Devil*: Lord, have Mercy upon me.

Woe is me! I have greedily coveted and purſued the *Pomps and Vanity* of this wicked World: Lord, have Mercy upon me.

Woe is me! I have often indulg'd *the ſinful Luſts of the Fleſh*: Lord, have Mercy upon me.

Woe is me! I have lov'd all Things which thou Lord hateſt, and am myſelf become odious in thy Sight: Lord, have Mercy upon me.

Woe is me! I have neither believ'd in thee, O my God, nor obey'd thee, nor lov'd thee, as I ought, and as I ſolemnly vow'd I would: Lord, have Mercy upon me.

O Lord God, moſt gracious and reconcileable, pity and pardon me.

I la-

I lament, O Lord God, my deteſtable Impiety, for having ſo long, and ſo often, and ſo obſtinately offended thee.

In the Bitterneſs of my Soul, O Father of Mercy, I bewail and abhor my Unworthineſs, and the Hardneſs of my Heart, that has *deſpis'd the Riches of thy Goodneſs, and Forbearance, and Long-ſuffering, which ſhould have led me to Repentance*, Rom. ii. 4.

O Lord God, whatever thou deny'ſt me, deny me not *a broken and a contrite Heart*, Pſal. li. 17.

O that my Head were Waters, and my Eyes Fountains of Tears, (Jer. ix. 1.) that I might weep much, and *love much*, (Luke vii. 47.) having much to be forgiven!

Lord, hear me, help me, ſave me, for thy own gracious Promiſe ſake, for thy own tender Mercies ſake, for the Merits and Sufferings of *Jeſus* thy beloved, in whom thou haſt made Penitents accepted. *Amen. Amen.*

Our Vow renew'd.

Q. Having repented of the Violations of your baptiſmal Vow, ſhew me how you will renew it.

A. I ſhall do it after this manner:

I have ſinned, O Lord God, I have ſinned, and done Evil in thy Sight; but I repent, I turn to thee.

I confeſs, and forſake my Wickedneſs, *and am ſorry for my Sins*, Pſal. xxxviii. 18.

It grieves me, O moſt amiable Goodneſs, it grieves me, that ever I offended thee.

With all my Heart, O my God, do I now renew the ſacred Vow, which, alas! alas! I have ſo often violated.

O Lord

O Lord God, I do, for the future, *renounce the Devil*, that Arch-rebel againſt thee, with all his apoſtate Angels.

I renounce all his Worſhip, (1 *Cor.* x. 20. *Eph.* ii. 2, 12.) all his impious Suggeſtions, (*John* xiii. 2.) Deluſions, (2 *Cor.* iv. 4.) and Temptations, for which he is called the *Tempter*, (*Mat.* iv. 3.) and all the Ways of conſulting him, which ungodly Men have taken, *Acts* xix. 19.

I renounce *all his Works*, all thoſe Sins of the Spirit, all Pride, (1 *Tim.* iii. 6.) and Malice, (*John* viii. 44.) and Envy; all Treachery (*John* vi. 70.) and Lying, Revenge and Cruelty; all tempting others to Sin, Hatred to Holineſs (*Acts* xiii. 10.) and Apoſtaſy, (*Jude* 6.) which are his daily Practice, and are truly diabolical.

I utterly renounce, O Lord God, *the Pomps and Vanity of this wicked World*; all covetous Deſires of Honour, Riches and Pleaſure (*Tit.* ii. 12.) all ſinful Exceſſes in Things lawful, 1 *Cor.* vii. 30, 31.

I renounce, Lord, all evil (*Rom.* xii. 2.) Cuſtoms, all evil Companions (*Prov.* i. 10. 1 *Cor.* xv. 33.); all that is vain or wicked (*John* xvii. 15. 1 *John* v. 19.) in the World, all that *Friendſhip with the World, which is Enmity with* thee, (*James* iv. 4.) all Things that may alienate my Heart from thee.

I renounce, O Lord God, all worldly Comforts and Poſſeſſions; all my natural Relations, and my own Life, (*Luke* xiv. 26.) whenever they ſtand in Competition with my Duty to thee.

I utterly renounce, O Lord God, *all the ſinful Luſts of the Fleſh*, all the inordinate Deſires of my

my own corrupt Nature, of my own *carnal Mind, which is Enmity with thee,* Rom. vii. 18, 25. viii. 7.

I *renounce,* Lord, all *fleſhly Luſts, which war againſt thee,* (1 Pet. ii. 11. 1 John ii. 15. Gal. v. 19.) and againſt my own *Soul*; all Sloth, and Idleneſs, and Intemperance; all Laſciviouſneſs; all *Filthineſs of Fleſh and Spirit,* (2 Cor. vii. 1.) which render us unclean in thy Sight.

O Lord God, I utterly renounce all Things that may any way diſpleaſe thee; from them all let it be thy good Pleaſure to deliver me.

I know, Lord, that Sin is the utmoſt Abomination to thy Purity, (*Prov.* xv. 9.) the moſt audacious Outrage to thy adorable Majeſty, the perfect Contradiction to thy Deity, and therefore I utterly renounce and abhor it.

I know, Lord, that Sin expoſes us to all the Phyals of thy Wrath, and to Vengeance eternal; I know it ſets the Sinner at the extremeſt Diſtance, and Oppoſition, and Defiance to thee, and therefore I utterly renounce and abhor it.

I know, Lord, I cannot *love* thee, (*Pſal.* xcvii. 10.) but I muſt *hate Evil*; and therefore I renounce and deteſt it.

Turn thou me, (*Jer.* xxxi. 18.) O Lord God, and ſo ſhall I be turned.

Turn, O Lord, the whole Stream of my Affections, from ſenſual Love to the Love of thee.

O my God, let thy heavenly Love be the conſtant Byaſs of my Soul! O may it be the natural Spring and Weight of my Heart, that it may always move towards thee!

Thy

Thy Love, O my God, ſhall hereafter be the ſole Rule and Guide of my Life; I will love thee, and love whatever thou loveſt, and hate whatever thou hateſt; *I will believe all the Articles of the Chriſtian Faith, and I will keep thy holy Will and Commandments, and walk in the ſame all the Days of my Life.*

All this, O my God, I own myſelf *bound to believe and do*; and though of myſelf I am impotent to all Good, (2 *Cor.* iii. 4. *John* xv. 5.) yet *by thy Help* (Phil. iv. 13.) *I will* perform it; and *I heartily thank thee, O heavenly Father*, (Eph. i. 3. 1 Pet. i. 3.) *who*, out of mere Compaſſion to my Soul, *haſt called me to this State of Salvation, through Jeſus Chriſt our Lord.*

Glory be to thee, O Lord, who haſt indulg'd me this Opportunity of Repentance; Glory be to thee, who haſt wrought in me this Will, to renew my baptiſmal Vow.

O my God, I humbly, I earneſtly *pray unto thee to give me* continual Supplies of *thy Grace, that I may continue* in thy Love *unto my Life's End*, that, being *faithful to Death, I may receive the Crown of Life*, Rev. ii. 10.

O Lord God, I have ſworn, (*Pſ.* cxix. 106.) and I will perform it, that I will keep thy righteous Judgments.

My Heart is empty and diſengag'd, and longs for thee; my Heart is intirely devoted to thee: Enter, O my God; poſſeſs it with thy gracious Preſence, and fill it with thy Love.

Lord, for thy tender Mercies ſake, reſtore me to thy Favour; to all the Graces and Privileges

leges of my Baptiſm, of which I have been ſpoil'd by my Sins.

Lord, make me a living Member of thy Church, the myſtical Body of thy Son, 1 *Cor.* xii. 13, 27.

O my God, unite me inſeparably to *Chriſt* my *Head* (Eph. i. 23.); and from thence let his gracious Influences be ever ſtreaming into my Soul, *Eph.* iv. 15. *Col.* ii. 19.

Father, I have ſinned againſt Heaven, and in thy Sight, and am no more worthy to be called thy Son: But I return with the Prodigal, (*Luke* xv. 18.) O let thy paternal Bowels yearn on me, and graciouſly receive me.

Lord, ſend thy *Spirit of Adoption* (Gal. iii. 26, 27.) into my Heart, to inſtil true filial Affections, that I may again be own'd by thee for thy *Child*, and call thee Father, and ſhare in the Bleſſings of thy Children, and at laſt become an *Inheritor of the Kingdom of Heaven*, Rom. viii. 16, 17.

O Heavenly Father, accept my imperfect Repentance, compaſſionate my Infirmities, forgive my Wickedneſs, purify my Uncleanneſs, ſtrengthen my Weakneſs, fix my Unſtableneſs, and let thy Love ever rule in my Heart, through the Merits, and Sufferings, and Love of the Son of thy Love, in whom thou art always infinitely pleas'd. *Amen.* Mat. iii. 17.

This Office may be us'd in Times of devout Retirement, or on the Lord's Day, or in Affliction, or Sickneſs; but eſpecially before the Holy Euchariſt.

Q. *Re-*

Q. *Rehearſe the Articles of your Belief.* The Motives of Love.

A. I. *I believe in God the Father Almighty, Maker of Heaven and Earth.*

II. *And in Jeſus Chriſt his only Son our Lord.*

III. *Who was conceived by the Holy Ghoſt, born of the Virgin* Mary.

IV. *Suffered under* Pontius Pilate, *was crucified, dead and buried: He deſcended into Hell.*

V. *The Third Day he roſe again from the Dead.*

VI. *He aſcended into Heaven, and ſitteth at the Right-hand of God the Father Almighty.*

VII. *From thence he ſhall come to judge the Quick and the Dead.*

VIII. *I believe in the Holy Ghoſt.*

IX. *The Holy Catholick Church, the Communion of Saints.*

X. *The Forgiveneſs of Sins.*

XI. *The Reſurrection of the Body.*

XII. *And the Life everlaſting.* Amen.

Q. *What doſt thou chiefly learn in theſe Articles of thy Belief?*

A. Firſt, *I learn to believe in God the Father, who hath made me, and all the World.*

Secondly, *In God the Son, who hath redeemed me, and all Mankind.*

Thirdly, *In God the Holy Ghoſt, who ſanctifieth me, and all the elect People of God.*

Q. What is the Method of the Creed?

A. The Creed teaches me to believe in God, and to believe his Church.

Q. How in God?

A. It teaches me to believe in God, with reſpect to his Unity, and then to the Trinity of Perſons in that Unity, Father, Son, and Holy Ghoſt.

Q. How does it teach you to believe the Church?

A. It teaches me to believe the Church with regard to its two different States, either militant below, or triumphant above.

Q. How are the Articles of the Creed Motives of Love?

A. Every Article includes a Bleſſing as well as a Myſtery, and is as proper to excite our Love, as to engage our Faith.

Q. Give me ſuch a Paraphraſe on the Creed, that throughout the Whole, your *Faith may work by Love*, Gal. v. 6.

A. I ſhall do it to the beſt of my Power, in ſuch inſtructive and pathetical Aſpirations, as follow:

I believe.

Faith working by Love.

My Lord and my God, with a full, free and firm Aſſent, I believe all the Articles of my Creed, becauſe thou haſt revealed them; I know thou art infallible Truth, and canſt not, (*Deut.* xxxii. 4. *Heb.* vi. 18.); thou art infinite Love, (*Pſal.* xxv. 8.) and wilt not deceive me: Glory be to thee.

With

With all my Heart, O my God, do I love and praiſe thee, who art ſo infinitely amiable in thyſelf, and ſo full of Love to us, that all I can know, or believe of thee, excites me to love thee.

Lord, daily increaſe my Faith; make it active and fruitful, (*Jam.* ii. 20.) that I may believe and love thee as intirely as becomes one intirely devoted to thee.

In GOD.

Its Objects.

I believe, O my God, that thou art *One*, (Deut. iv. 35.) and that *there is no other God beſides thee* (Iſa. xliv. 6. xlv. 5, 6.); thou art that One infinite and independent Being, that One only true God, whom all Men, and all Angels, are to adore: All Glory be to thee.

The Unity of God.

O Lord God, help me to love and to praiſe thee with God-like Affections, and a ſuitable Devotion.

The Trinity in Unity.

I believe, O my God, that in the Unity of thy Godhead there is a Trinity of Perſons (*Mat.* iii. 17. xxviii. 19.). I believe in thee, O Father, Son, and Holy Ghoſt, in whoſe Name I was baptized, (1 *John* v. 7.) to whoſe Service I am religiouſly devoted: All Glory be to thee.

I believe, I admire, I love, I praiſe, I adore thee, O moſt bleſſed and glorious Trinity, God the Father, God the Son, and God the Holy Ghoſt, for being the joint Authors of our Salvation: All Glory be to thee.

O ſacred, and dreadful, and myſterious Trinity, though I cannot conceive thee, yet let me daily experimen thy Goodneſs; *Let thy Grace, O Lord Jeſus; let thy Love, O God the Father* (2 Cor. xiii. 14.); *let thy Communications, O Holy Spirit, be ever with me.*

The Father.

The Firſt Perſon of the Trinity. I believe, and love, and praiſe thee, O my God, the Firſt Perſon in the moſt adorable Trinity; the Fountain of the Godhead; the eternal Father of thy coeternal Son, (*John* i. 18. v. 18.) Jeſus my Saviour.

His diſtinctive Property, Father. Glory be to thee, O God the Father, *for ſo loving the World,* (John iii. 16.) *as to give thy only begotten Son to redeem us.*

Glory be to thee, O Heavenly Father, for firſt loving us, and giving the deareſt Thing thou hadſt for us: O help me to love again, and to think nothing too dear for thee.

Almighty.

His Attributes. I believe, O my God, that thou art a Spirit, (*John* iv. 23, 24.) moſt pure and holy, (1 *Pet.* i. 16.) and infinite in all Perfections, (*Pſ.* cxlv. 3.) in Power, (*Pſ.* cxv. 3.) and Knowledge, (*Iſai.* xl. 28.) and Goodneſs (*Mat.* xix. 17.); that thou art Eternal, (*Pſ.* xc. 2.) Immutable, (*James* i. 17.) and Omnipreſent (*Pſ.* cxxxix. 1, *&c.*): All Love, all Glory, be to thee.

I be-

I believe, O Lord, that thou art moſt wiſe (*Pſ.* cxlvii. 5.) and juſt, (*Rom.* ii. 6.) moſt happy (*Pſal.* xvi. 11.) and glorious, (1 *Tim.* vi. 16.) and all-ſufficient (2 *Cor.* xii. 9.); moſt gracious, and merciful, and tender, and benign, and liberal, and beneficent (*Tit.* iii. 4. *Eph.* ii. 4. *Pſal.* li. 1.): All Love, all Glory, be to thee.

I believe thy Divine Nature, O my God, to be in all reſpects amiable, to be Amiableneſs in itſelf, to be *Love* (Cant. v. 16. 1 Joh. iv. 8, 16.) itſelf; and therefore I love, I admire, I praiſe, and I adore thee.

Thou, Lord, art my Hope, my Truſt, my Life, my Joy, my Glory, my God, my All, my Love.

Maker of Heaven and Earth.

His Works.

I believe, that thou, O Father Almighty, didſt create Heaven and Earth, the whole World, and all Things in it, viſible and inviſible, out of nothing, and by thy Word only (*Gen.* i. 1. *Heb.* xi. 3. *Pſal.* xxxiii. 6.): All Glory be to thee.

I believe, O thou great Creator, that thy Divine Love made thee communicate Being to thy Creatures; that thou loveſt all Things, and hateſt nothing thou haſt made: Glory be to thee.

I believe, O God, that thou art the ſole Lord and Proprietor of all Things thou haſt made (*Deut.* x. 14. *Pſal.* lxxxix. 11.); that all Things do neceſſarily depend on thee; that 'tis in thee only *we live, and move, and have our Being* (*Acts* xvii. 28.): All Love, all Glory, be to thee.

I believe, O thou communicative Goodneſs, that thou doſt preſerve, and ſuſtain, and protect, and bleſs all Things thou haſt made, ſuitably to the Natures thou haſt given them (*read the* cxlv. *Pſalm*): All Love, all Glory, be to thee.

I believe, O mighty Wiſdom, that thou doſt moſt ſweetly order, and govern, and diſpoſe all Things (*Pſ.* civ. 24.); even the moſt minute (*Mat.* vi. 26, 28. x. 30.); even the very Sins of Men, (*Gen.* l. 20.) to conſpire in thy Glory: O do thou conduct my whole Life, ſteer every Motion of my Soul, towards the great End of our Creation, to love and to glorify thee.

I believe, O Lord, that thy Love was more illuſtrious in the Creation of Man, than in all the reſt of the viſible World; thou wert pleaſed to make him (*Gen.* i. 26.) in thy own Image, and after thy own divine Likeneſs: All Love, all Glory, be to thee.

Thou, Lord, didſt make Man for thyſelf, and all Things viſible for Man; thou deſignedſt all Creatures for his Uſe, (*Pſal.* viii.) and didſt ſubject them to his Dominion; the very Angels thou didſt charge (*Pſ.* xci. 11.) to keep him in all his Ways: All Love, all Glory, be to thee.

Thy Works, O Lord, are wonderful and amiable (*Pſ.* cxi. 2, 3, 4.). I love, and admire, and praiſe thy univerſal Providence over the whole World; the perpetual Flux of thy Goodneſs on every Creature: All Glory be to thee.

I love and praiſe thee, O my God, for all the particular Vouchſafements of thy Love to me, (*Pſ.* lxviii. 19.) for all thy Deliverances and Bleſſings, either to my Body or to my Soul, known

known or unknown (*read the* ciii. *Pſalm*); for all that I do not remember, or did not conſider: All Love, all Glory, be to thee.

The longer I live, O my God, the more Reaſon I have to love thee, becauſe every Day ſupplies me with freſh Experiments and new Motives of thy manifold Love to me; and therefore all Love, all Glory, be to thee.

And in Jeſus.

I believe in thee, O Jeſus, and I rejoice in that dear Name, which is ſo full and expreſſive of thy Love. The Second Perſon in the Trinity, God the Son, his Offices.

Thou art *Jeſus* our Saviour, becauſe thou cameſt into the World on purpoſe to *ſave us from our Sins* (Mat. i. xxi.): All Love, all Glory, be to thee.

O be thou ever Jeſus to me; O let me feel the kind Force of that ſweet Name, in which I and all Sinners do read our Danger, and our Deliverance, our Guilt, and our Salvation.

O moſt benign Jeſu! he well deſerves to be *accurſed, that does not love thee* (1 Cor. xvi. 22.): Who, Lord, can ever hope to ſhare in thy Salvation, who does not love thee his Saviour?

Chriſt.

I believe, O merciful Jeſus, that thou art Chriſt the true *Meſſias*, (John i. 41. Dan. ix. 26.) the Anointed of the Lord, the promiſed *Seed, which was to bruiſe the Serpent's Head*, (Gen.

(Gen. iii. 15.) long expected by the Fathers, (*Luke* ii. 25.) foretold by the Prophets, (*Acts* x. 43.) repreſented by Types, (*Col.* ii. 17.) which were all fulfilled in thee, O thou *the Deſire of all Nations* (Hag. ii. 7.): All Love, all Glory, be to thee.

I believe, that thou, O Jeſus, wert anointed with the Holy Spirit, (*Acts* x. xxxviii. *Heb.* i. 9.) that all his Gifts and Graces were poured out, and diffuſed like a ſweet Ointment on my Soul, *without Meaſure* (John iii. 34.); thou art altogether lovely, O Chriſt, and *of thy Fulneſs we all receive* (John i. 16.): All Love, all Glory, be to thee.

I believe, O thou Anointed of God, that as Kings, (1 *Sam.* xv. 1.) and Prieſts, (*Lev.* iv. 3, 5, 16.) and Prophets, (1 *Kings* xix. 16.) were heretofore anointed with material Oil; ſo by thy heavenly Anointing (*Mat.* iii. 16.) thou waſt conſecrated to be our Prophet, our King, and our Prieſt, and in all thoſe three Offices, to manifeſt thy Love to us; and therefore, all Love, all Glory, be to thee.

Glory be to thee, O Chriſt, our Prophet, (*John* iv. 25. *Acts* vii. 37. *Luke* iv. 18.) who didſt teach, and reveal, and interpret thy Father's Will, and all ſaving Truth, to the World.

Glory be to thee, O Chriſt, our King, (*Luke* i. 33, 69, 71.) who doſt give Laws to thy People, doſt govern and protect us, and haſt ſubdued all our ghoſtly Enemies.

Glory be to thee, O Chriſt, our Prieſt, who doſt bleſs us, (*Acts* iii. 26.) who didſt offer thyſelf a Sacrifice, (*Iſa.* liii. 10. *Eph.* v. 2. *Heb.* ix. 14.)

and

and doſt ſtill *make Interceſſion for us*, Rom. viii. 34. Heb. vii. 25.

Our Redemption, our Illumination, our Support, is wholly from thy Love, O thou Anointed of God: All Love, all Glory, be to thee.

His only Son.

His Two Natures. 1. Of God. His eternal Generation.

I believe, that thou, O moſt adorable Jeſus, art the Son of God by ineffable Generation (*Heb.* i. 5. *Iſai.* liii. 8. *John* i. 1.); thou didſt from Eternity derive thy Godhead from the Father; *thou art the Brightneſs of his Glory, and the expreſs Image of his Perſon* (Heb. i. 3.): All Love, all Glory, be to thee.

Thou, O bleſſed Jeſu, art the *only* Son of God, *the only begotten Son, full of Grace and Truth* (John i. 14. xviii. 5, 18. Rom. viii. 32. Mat. iii. 17.); thou art the only *beloved Son, in whom thy Father is well pleaſed*; 'tis only in thee, and for thee, that Sinners have Hope; and therefore, all Love, all Glory, be to thee.

Thou art *equal* (Phil. ii. 6.) to thy Father, O Jeſu, in Amiableneſs and in Love to us, and art equally to be loved by us; and therefore, all Love and Praiſe be to the Father *that eternally begat*, (1 John v. 1.) and to the Son *eternally begotten*.

Our Lord.

His Deity.

I believe, O thou eternal Son of the Father, that thou art *the great* (Tit. ii. 13.) and *true God*, (1 John v. 20.)

Jehovah

Jehovah our Righteouſneſs, (Jer. xxiii. 6.) *God above all bleſſed for ever*, (Rom. ix. 5.) and *mighty to ſave* (Iſa. lxiii. 1.): All Love, all Glory, be to thee.

I believe, O Lord Jeſus, that thou didſt make, (*John* i. 3.) *and doſt ſuſtain all Things by thy Power*, (Heb. i. 3, 10.) and that thou art to be *honoured by Men*, and by *Angels*, as thy Father is honoured (*Heb.* i. 6. *Phil.* ii. 10. *John* v. 23.): All Love, all Glory, be to thee.

I believe, O thou *King of Kings, and Lord of Lords*, (Rev. xix. 16.) that thou art the Lord, and the Author of the new Creation, (*Eph.* i. 21, 22. ii. 10.) as well as of the old; that thou art more peculiarly Lord of us Sinners by Purchaſe (1 *Cor.* vi. 20.). O that I, and all that own my Dominion, may for ever love, and revere, and obey, (*Luke* vi. 46.) ſo powerful and gracious a Lord!

Who was conceived by the Holy Ghoſt.

2. Of Man in his State of Humiliation. His Conception.

I believe, O moſt condeſcending Majeſty, that when thou didſt ſtoop ſo low as to aſſume our frail Nature, *the Holy Ghoſt came on thy ſacred Mother, and that the Power of the Higheſt did overſhadow her*, (Luke i. 31, 34, 35, 42.) and that ſhe did conceive and lodge thee in her Womb, where thou, who filleſt Heaven and Earth, wert about Nine Months for our ſakes impriſon'd; and therefore, all Love, all Glory, be to thee.

Born

Born of the Virgin Mary.

I believe, O moſt adorable Humility, that thou waſt at laſt born into the World (*Luke* ii. 6, 7.); that thou having only God for thy Father, and *Mary*, a pure Virgin, for thy Mother, whom *all Generations do call Bleſſed*, (Luke i. 48.) both thy Conception and Birth were perfectly immaculate; that being without Sin thyſelf, thou mighteſt be a fit Sacrifice to (1 *John* ii. 1, 2.) atone for us Sinners, who being born of unclean Parents, were all by Nature unclean (*John* xiv. 4.); and therefore, all Love, all Glory, be to thee, O immaculate *Lamb of God, who takeſt away the Sins of the World*, John i. 29. His Birth.

I believe, O bleſſed Saviour, that the Two Natures of God, and of Man, were in thee ſo myſteriouſly united, without either Change or Confuſion, that they made in thee but one Perſon, but one *Mediator*, (1 Tim. ii. 5.) *one Lord* (Eph. iv. 5.): Thou, O eternal Word, didſt *become Fleſh*, and didſt *dwell among us*, (John i. 14.) on purpoſe to ſave us; and therefore, all Love, all Glory, be to thee.

Suffered.

I believe, O adorable Love, that thy whole Life was made up of Sufferings, and that for ſinful Men, and in particular for me: O let me never ceaſe to adore and love thee. His Life of Sorrow.

It

It was for us Sinners, O tendereſt Love, that in thy very Infancy thou waſt circumciſed, (*Luke* ii. 21.) and deſigned by *Herod* for Slaughter, and forced to fly into *Egypt* (Mat. ii. 13, 16.); and therefore I praiſe and love thee.

It was for us Sinners, that thou, O afflicted Love, wert all thy Life long, *a Man of Sorrows, and acquainted with Grief* (Iſa. liii. 3.); that thou waſt perſecuted and reviled, *deſpiſed and rejected*, and hadſt *not where to lay thy Head* (*Mat.* viii. 20.); and therefore I am bound to praiſe and love thee.

It was for us Sinners, that thou, O compaſſionate Love, when thou tookeſt on thee on our Nature, *waſt touched with a Feeling of our Infirmities, and waſt in all Points tempted like as we are, yet without Sin*, (Heb. iv. 15.) that thou mighteſt the more affectionately pity the Weak, and ſuccour the Tempted; and therefore I praiſe and love thee.

It was for us Sinners, that thou, O beneficent Love, didſt *go about doing Good*, (Acts x. 38.) preaching Repentance, publiſhing the glad Tidings of Salvation, (*Mat.* iv. 17. *Luke* iv. 18.) ſending thy Diſciples, (*Mat.* x. 15.) confirming thy heavenly Doctrine by many glorious Miracles, (*Mat.* xi. 5.) and illuſtrating it by a God-like Example; all thy Life is full of Attractives of ſweeteſt Love and Pity to us Sinners; which (2 *Cor.* v. 14.) kindly and forcibly conſtrain us to praiſe and love thee.

O moſt exuberant Love, how amiable are all thy Graces! O fill my Heart with thy Love, and transform me into thy Likeneſs, (*Rom.* viii. 29.

Phil. ii. 5. that I may all my Life long imitate thy perfect Obedience, unspotted Holiness, unchangeable Resolution, universal Charity, uninterrupted Devotion, Contempt of the World, Heavenly-mindedness, gracious Condescension, ardent Zeal for thy Father's Glory, and unbounded Love, and that for the sake of that dearest Love, which inclined thee to become incarnate for me.

Under Pontius Pilate.

His Sufferings precious to his Crucifixion.

I believe, O my Lord, and my God, that though thou didst suffer all thy Life long; yet thy greatest Sufferings were under the *Roman* Governor of *Judea*, *Pontius Pilate*; I believe all those mighty Sufferings; but am as little able to express the Greatness of them, as I am the Greatness of thy Love, which moved thee to suffer: All I can do is to love and to praise thee.

How great were thy Sufferings, O Saviour of the World! when the very Apprehension of them made thy *Soul very heavy, exceeding sorrowful, even to Death*; made thee *offer up Prayers, with strong Crying and Tears*; that if it were *thy Father's Will, the Cup might pass from thee*; threw thee into an *Agony and bloody Sweat* (*Heb.* v. 7. *Mat.* xxvi. 38. *Luke* xxii. 43, 44.; insomuch that there was an *Angel* sent from Heaven on purpose to *strengthen thee*. O thou agonizing Love! impress on my Heart so tender a Sense of thy Sufferings for me, that I may agonize with thee, that I may feel all thy Sorrows, that though I cannot sweat Blood like thee,

I may diſſolve into Tears for thee, that I may love and ſuffer with thee throughout every Part of thy Paſſion.

O ſuffering Jeſus, when my Meditations follow thee from the Garden to Mount *Calvary*, I grieve, and I love, all the Way.

I grieve, and I love, when I ſee thee, O Incarnate God, who couldſt command more than twelve Legions of Angels for thy Reſcue; out of Love to Sinners, and in particular to me, one of the vileſt of all that Number, humbling thyſelf to be apprehended, and bound by the rude Soldiers, as a Malefactor, *Mat.* xxvi. 47, 53, 57. *John* xviii. 4.

I grieve, and I love, when I ſee thee, O gracious Lord, for my ſake, betrayed by the treacherous Kiſs of *Judas*, (Mat xxvi. 49, 56, 70.) denied by *Peter*, and forſaken of all thy Diſciples.

I grieve, and I love, when I ſee thee, O ſpotleſs Innocence, out of Love to me, dragged to *Annas*, (John xviii. 12.) and *Caiaphas*, (Mat. xxvi. 57, 59. Luke xxii. 66.) the High-prieſt; when I ſee thee accuſed by falſe Witneſſes, arraigned and condemned.

I grieve, and I love, when I ſee thee, O Divine Majeſty, out of Love to me, ſpit upon, and blindfolded, and buffeted, and mocked, (*Mat.* xxvi. 67. *Luke* xxii. 63.) *ſent to* Pilate, an infidel Judge, *Mat.* xxvii. 2.) then to wicked *Herod*, (Luke xxiii. 6, 11, 12.) who with his Men of War ſet thee at naught, array'd thee in a white Robe of Mockery, and ſent thee again to *Pilate*.

I grieve,

I grieve, and I love, O injur'd Goodneſs, when I ſee thee, though declared innocent by the very Traitor *Judas*, who out of Horror for his Crime, went and hanged himſelf, though declared innocent by *Pilate* himſelf, the Judge to whom thine Enemies appealed, yet worried to Death by the Clamours of the Rabble, that cried out, *Crucify, Crucify*; when I ſee *Barabbas*, a Traitor and a Murderer, preferred before thee, *Luke* xxii. 14, 18, 19, 21. *Mat.* xxvii. 3, 4, 5.

I grieve, and I love, when I ſee thee, O Lover of Souls, for my ſake, moſt unjuſtly given up into the Hands of infidel Soldiers, to be ſtript naked, and tied to a Pillar, and ſcourged (*John* xix. 1. *Pſal.* cxxix. 3.); to ſee *the Plowers plowing on thy Back, and making long Furrows.*

I grieve, and I love, O King of Heaven, when I ſee thee, out of Love to me, humbling thyſelf to be arrayed in *Purple, with a Reed in thy Hand* (Mat. xxvii. 28, 29.); when I ſee thee *crown'd with Thorns*, to multiply thy Torments; when I ſee thee mocked by barbarous Wretches, with their bended Knee, and with *Hail, King of the* Jews.

I grieve, and I love, when I ſee thee, O Lord God, whom the Angels worſhip, *ſpit upon* again, and buffeted, (*Mark* xv. 19.) and for my ſake made the extreme Scorn, and Contempt, and Sport, of thy inſolent and inſulting Enemies; and though ſtill declared innocent by *Pilate*, (*Mat.* xxvii. 24, 26.) yet ſurrendered to the unrelenting Cruelty of the Multitude, *to be crucified.*

My Lord, my God, my Saviour, with all my Heart, I love and adore thy infinite Love and Benignity to Sinners: With all my Heart, I lament and deteſt the Hatred and Outrage of Sinners to thee.

Was crucified.

His Crucifixion. I grieve, and I love, O ſorrowful Jeſus, when I ſee thee, for my ſake, oppreſſed with the Weight of thy own Croſs, (*John* xix. 17.) till thy tender Body, quite ſpent with Sufferings, ſank under it, *Mat.* xxvii. 32.

I grieve, and I love, O thou great Martyr of Love, when, for my ſake, I ſee thy Virgin Body ſtript naked, thy Hands and thy Feet nailed to the Croſs; when I ſee thee *crucified between two Thieves*, (Mat. xxvii. 38.) and *numbered with the Tranſgreſſors; when I ſee Gall given thee to eat, and Vinegar to drink*, Pſalm lxix. 21.

I grieve, and I love, when I ſee thee, O incarnate Deity, hanging on the Croſs, and for my ſake, by thy own People, in the Height of thy Anguiſh, derided, reproached and blaſphemed, with *wagging of their Heads*, mocked by the Soldiers, and by the impenitent Thief, *Mat.* xxvii. 39. *Luke* xxiii. 39.

I grieve, and I love, when I ſee thee, O God, bleſſed for evermore, O Fountain of all Bleſſing, hang bleeding on the Croſs, and made *a Curſe for me* (Gal. iii. 13.). How does my Indignation ſwell againſt the Injuſtice, and Ingratitude,

and

and Inhumanity of the *Jews*, who could thus cruelly treat ſo unreproachable an Innocence, ſo amiable a Charity, ſo compaſſionate a Saviour!

Alas! alas! it was the Sinner, O Love incarnate, rather than the *Jew*, that betrayed, and derided, and blaſphemed, and tortured, and crucified thee; the Sins of lapſed Mankind, (*Iſai.* liii. 6.) and particularly my Sins, they were thy Tormentors; and therefore, from my Heart, I bewail, deteſt and abjure them.

My Lord, and my God, inſtil penitential Love into my Soul, that I may grieve for my Sins, which grieved thee; that I may love thee for ſuffering for us Sinners, who occaſioned all thy Griefs; O may I always love thee, O may I never grieve thee more!

Dead.

I grieve, and I love, O bleed- His Death.
ing Love, when I ſee thee on the Croſs, quite ſpent with Pain and Anguiſh, when I ſee thee in thy dying Pangs, *commending thy Spirit into the Hands of thy heavenly Father*, (Luke xxiii. 46.) *bowing thy Head*, (John xix. 30.) and giving up the Ghoſt. Thou, O Lord of Life, didſt for us Sinners humble thyſelf to Death, even to the Death of the Croſs, a Death of utmoſt Shame and Ignominy, and of Torment inſupportable: All Love, all Glory, be to thee.

Was ever any Sorrow, O crucified Lord, like that Sorrow my Sins created thee!

Was ever any Love, O outraged Mercy, like that Love thou didſt ſhew in dying for Sinners!

All the Frame of Nature, O dying Saviour, fell into Convulſions at the Crucifixion of their great Creator; the *Sun was darkened*, (Mat. xxvii. 51.) *the Veil of the Temple was rent from the Top to the Bottom, the Earth quaked, the Rocks clave aſunder, the Bodies of dead Saints roſe out of their Graves*, inſomuch that *the Centurion* and infidel Soldiers acknowledged thee to be *the Son of God*; thou waſt lovely, and glorious, and adorable, in thy loweſt Humiliation: All Love, all Praiſe, be to thee.

His unknown Sufferings.

Thy bodily Sufferings, O Almighty Love, were intolerable, but yet thy inward were far greater.

I grieve, I love, I melt all o'er, when I hear thee on the Croſs crying out, *My God, my God, why haſt thou forſaken me* (Mat. xxvii. 46.)? Ah ſinful Wretch that I am! how infinite and unconceivable were the inward Dolours and Agonies thou didſt undergo for us Sinners, when thou didſt tread the *Wine-preſs* of thy Father's Wrath *alone*, (Iſai. lxiii. 3.) when it pleaſed thy own moſt beloved Father *to bruiſe thee, and to put thee to Grief*, when the *Iniquities of* the whole World were *laid on thee*, (Iſa. liii. 6, 10.) and my numerous Sins increaſed thy Load, and heightened thy Torment, when thy own Deity withdrew all Conſolation from thee, when God, offended by our Sins, did *afflict thee in the Day of his fierce Anger* (Lam. i. 12.)! No Sufferings, no Love, was ever like unto thine for me;

no

no Grief, no Love, but my own, ſhould exceed mine for thee.

For whom, O unutterable Goodneſs, didſt thou ſuffer the extreme Bitterneſs of Sorrow, but for the vileſt of all thy Creatures, ſinful Man, and for me, one of the worſt of Sinners? and therefore I praiſe and love thee.

For what End didſt thou ſuffer, O moſt ardent Charity, but to ſave Sinners from all Things that were deſtructive, the Curſe of the Law, (*Gal.* iii. 13.) the Terrors of Death, (*Heb.* ii. 14, 15.) the Tyranny of Sin, (*Rom.* vi. 14.) the Power of Darkneſs, and Torments eternal, (1 *Theſſ.* i. 10.) to purchaſe for us all Things conducible to our Happineſs, (*Eph.* i. 7. *Heb.* ix. 12, 15.) Pardon and Grace, Conſolation and Acceptance, and the everlaſting Joys and Glories of the Kingdom of Heaven? And therefore I praiſe and love thee.

Out of what Motive didſt thou ſuffer, O boundleſs Benignity, but out of thy own preventing Love, (1 *John* iv. 19.) free Mercy, and pure Compaſſion? And therefore I praiſe and love thee.

When no other Sacrifice could atone thy Father's Anger, O thou the beloved Son of God, and reconcile Divine Juſtice and Mercy together, but the Sacrifice of God incarnate, who, as Man, was to die, (*Heb.* ix. 28.) and to ſuffer in our ſtead; as God, was to merit and make Satisfaction for our Sins; 'twas then that thou, O God the Son, didſt become Man, the very meaneſt of Men, didſt *take upon thee the Form of a Servant*, (Phil. ii. 7.) and didſt on the

Croſs

Croſs ſhew us the Myſtery and the Miracle of Love, God crucified for Sinners, and Sinners redeemed by the Blood of God, *Acts* xx. 28.

O thou propitious Wonder, God incarnate on the Croſs, by what Names ſhall I adore thee? All are too ſhort, too ſcanty, to expreſs thee; Love only, nothing but Love, will reach thee; thou art Love (1 *John* iv. 8.)! O Jeſu, thou art all Love; O tendereſt, O ſweeteſt, O pureſt, O deareſt Love, ſoften, ſweeten, refine, love me, into all Love like thee!

By the Love of thy Croſs, O Jeſu, I *live*, (*Gal.* ii. 20. vi. 14.) in that I will only *glory*, that above all Things will I ſtudy, (1 *Cor.* ii. 2.) that before all Things will I value (*Phil.* iii. 8.); by the Love of thy Croſs I will take up my Croſs daily, (*Luke* ix. 23.) and follow thee; I will perſecute, and torment, and crucify, (*Rom.* vi. 6. *Gal.* v. 24.) my ſinful Affections and Luſts, which perſecuted, tormented and crucified thee; and if thy Love calls me to it, I will ſuffer on the Croſs for thee, as thou haſt done for me, *Acts* xxi. 13.

How illuſtrious and amiable were thy Graces amidſt all thy Sufferings, O thou afflicted Jeſu! I admire, and I love, thy profound Humility, unwearied Patience, Lamb like Meekneſs, immaculate Innocence, invincible Courage, abſolute Reſignation, compaſſionate Love of Souls, and perfect Charity to thy Enemies. O my Love, I cannot love thee, but I muſt deſire, above all things, to be like my Beloved: O give me Grace to tread in thy *Steps*, (1 Pet. ii. 21.) and conform me to thy Divine Image, that the more

more I grow like thee, the more I may love thee, and the more I may be loved by thee.

And buried. He descended into Hell.

I believe, O crucified Lord, that thou wast really dead, and that there was a Separation of thy Body and Soul: That *thy Side* was mortally wounded, and *pierced with a Spear* on the Cross, (*John* xix. 34.) and thy sacred Body was buried, (*Matt.* xxvii. 57, 60.) to assure us of thy Death. All Love, all Glory, be to thee. His Burial and Descent.

I believe, O pierced, O wounded Love, that thy Soul, in the State of Separation, did descend into Hell, (*Eph.* iv. 9.) to vanquish Death, and all the Spirits of Darkness, in their own Dominions; and therefore I adore and love thee.

Glory be to thee, O thou great Champion of Love, who didst for our sakes singly encounter all our ghostly Enemies, who didst thyself *taste of Death*, (Heb. ii. 9.) that thou mightest take away the *Sting of Death*, (1 Cor. xv. 55, 56, 57.) who didst wrestle with *Principalities and Powers*, (Col. ii. 15.) and all the Force of Hell, that we might share in thy Victory: for which wonderful Salvation, I will always praise and love thee.

The Third Day he rose again from the Dead.

I believe, O Almighty Love, that according to the Types and Prophecies which went before of thee, In his State of Exaltation. His Resurrection.

thee, (*Luke* xxiv. 26, 27. *Mat.* xii. 40.) and according to thy own infallible Predictions, thou didſt, by thy own Power, (*John* ii. 19.) riſe from the Dead the Third Day: All Love, all Glory, be to thee.

Glory be to thee, who didſt lie ſo long in the Grave to undergo the full Condition of the Dead, and to convince all the World thou wert dead; and didſt riſe ſo ſoon, that thou mightſt not ſee Corruption, (*Acts* ii. 31.) or retard our Joy (*John* xvi. 22.): All Love, all Glory, be to thee.

He aſcended into Heaven.

His Aſcenſion. I believe, O victorious Love, that thou, after thy Conqueſt over Death and Hell, didſt aſcend in Triumph to Heaven, (*Luke* xxiv. 51. *Acts* i. 9, 10.) that thou mightſt prepare *Manſions* for us, (*John* xiv. 2.) and from thence, as Conqueror, beſtow the Gifts of thy Conqueſt on us (*Eph.* iv. 8.); and above all, the Gift of thy Holy Spirit; (*John* xvi. 7.) that thou mightſt enter into the Holy of Holies, as our great High-prieſt, (*Heb.* vi. 19, 20. x. 20, 21.) to preſent to thy Father the ſweet-ſmelling Sacrifice of his crucified Son, the ſole Propitiation for Sinners; and therefore, all Love, all Glory, be to thee.

Glory be to thee, O Jeſu, who didſt leave the World, and aſcend to Heaven about the 33d Year of thy Age, to teach us, in the Prime of our Years, to deſpiſe this World, when we are beſt able

able to enjoy it, and to reſerve our full Vigour for Heaven, and for thy Love.

O thou, whom my Soul loveth, ſince thou haſt left the World, what was there ever in it worthy of our Love! O let all my Affections aſcend after thee, and never return to the Earth more; for *whom have I in Heaven but thee? and there is none upon Earth that I deſire in Compariſon of thee*, Pſal. lxxiii. 25.

And ſitteth at the Right-hand of God, the Father Almighty.

His Seſſion.

I believe, O triumphant Love, that thou now ſitteſt in full and peaceful Poſſeſſion of Bliſs, (1 *Pet.* iii. 22.) and at the Right-hand of God; that thy human Nature is exalted to the moſt honourable Place in Heaven, where thou ſitteſt on thy Throne of Glory, adored by Angels, (*Rev.* v. 8, 9, 12.) and interceding for Sinners (*Rom.* viii. 34.); and therefore, all Love, all Glory, be to thee.

Glory be to thee, O Love inthroned! Thy Reſurrection, Aſcenſion and Seſſion, are all ſignal Inſtances of thy Love, and Earneſts of our future Felicity, the intire Purchaſe of thy Love: All our Hopes of Heaven, our Reſurrection, Aſcenſion and Glorification, depend on, and are derived from thine, and are all the Trophies of thy Love to us; and therefore, I will ever praiſe and love thee.

From

From thence he shall come to judge the Quick and the Dead.

His coming to Judgment.

I believe, O glorified Love, that from thy Throne, at God's Right-hand, where thou now sittest, thou wilt come again (*Acts* i. 11. *Phil.* iii. 20.) to judge the World, attended with thy holy Angels (2 *Thess.* i. 7.): All Glory be to thee.

I believe, O thou adorable Judge, that all Mankind shall be summoned before thy awful Tribunal. All the *Dead*, who shall be waked out of their Graves, when the Angel shall blow the last Trump, (1 *Cor.* xv. 52.) and all that are then *quick*, and alive, shall then appear before thee: All Glory be to thee.

I believe, Lord, that I, and all the World, shall give a strict Account of all our Thoughts, and Words, and Actions; that the Books will be then opened; that out of those dreadful Registers we shall be judged (*Rom.* xiv. 10. *Mat.* xii. 36. *Rev.* xx. 12.); that *Satan* and our own Consciences will be our Accusers. O let the last Trump be ever sounding in my Ears, that I may ever be mindful of my great Account (*Eccles.* xii. 13, 14.); and that I may neither speak, nor do, nor think, any thing, that may wound my own Conscience, or provoke thy Anger, or make me tremble at the awful Day.

I know, O thou adorable Judge, that Love only shall then endure that terrible Test, that Love only shall be acquitted, that Love only shall be eternally blest; and therefore, I will ever praise and love thee.

Glory

Glory be to thee, O thou beloved Son of God, to whom *the Father has committed all Judgment*, *John* v. 22.

How can they that love thee, O Jesu, ever despond, though their Love in this Life is always imperfect, when at last they shall have Love for their Judge, Love that hath felt and will compassionate all their Infirmities! And therefore, all Love, all Glory, be to thee.

I believe in the Holy Ghost.

I believe in thee, O thou Spirit of God, the Third Person in the most adorable Trinity; I believe, O blessed Spirit, that thou art the Lord, (2 *Cor.* iii. 17, 18.) that thou art God, (*John* iv. 24. *Acts* v. 3.) eternal, (*Heb.* ix. 14.) and omniscient, (1 *Cor.* ii. 10.) a Person distinct from both the Father and the Son, eternally proceeding from both, (*Mat.* x. 20. *Rom.* viii. 9.) and equally sent by both, (*John* xiv. 26. xvi. 7.) and joint Author with both of our Salvation; and therefore, all Love, all Glory, be to thee. The Third Person in the Trinity.

I believe, O blessed Spirit, that thou art Holy, essentially Holy, (1 *Pet.* i. 15.) in respect of thy own Divine Nature; and being essentially Holy, art infinitely amiable; and therefore, all Love, all Glory, be to thee.

I believe, O blessed Spirit, that thou art personally Holy, that thou art the Author of all internal Holiness, and of all internal and sanctifying Grace (*Gal.* v. 22.); that thou art the Principle

of all ſpiritual Life in us (*John* iii. 5.); and therefore, all Love, all Glory, be to thee.

Glory be to thee, O Love incarnate, for ſending the Spirit in thy ſtead, and for promiſing it to our Prayers (*Luke* xi. 13.): All Love, all Glory, be to thee.

Glory be to thee, O Spirit of Love, for *ſhedding the Love of God abroad in our Hearts*, (*Rom.* v. 5.) for filling all that love thee with Exuberance of Joy and Conſolation: All Love, all Glory, be to thee.

O thou bleſſed Spirit the Comforter, purify my Soul, and infuſe thy Love into it, and conſecrate it to be thy Temple, (1 *Cor.* vi. 19.) and fix thy Throne immoveably there, and ſet all my Affections on Fire, that my Heart may be a continual Sacrifice of Love offer'd up to thee, and the Flame may be ever aſpiring towards thee.

The Holy Catholick Church.

Our Belief of the Church. 1. Militant. Its Nature.

I believe, O bleſſed and adorable Mediator, that the Church is a Society of Perſons, founded by thy Love to Sinners, (*Mat.* xvi. 18. *Eph.* v. 25.) united into one Body, of which thou art the Head, (*Col.* i. 18.) initiated by Baptiſm, (*Mat.* xxviii. 19.) nouriſhed by the Euchariſt, (*Mat.* xxvi. 26.) governed by Paſtors commiſſioned by thee, and endowed with the Power of the Keys, (*Mat.* xviii. 18. *John* xx. 22, 23.) profeſſing the Doctrine taught by thee,

(*Acts* ii. 41, 42 ----) and delivered to the Saints, (*Jude* iii.) and devoted to praiſe and to love thee.

I believe, O Holy Jeſus, that thy Church is holy, like thee its Author; holy, by the original Deſign of its Inſtitution (2 *Tim.* ii 9.); holy, by baptiſmal Dedication; holy, in all its Adminiſtrations, which tend to produce Holineſs (2 *Tim.* ii. 19.); and though there will be always a Mixture of Good and Bad in it in this World, (*Mat.* xiii. 24.) yet it has always many real Saints in it; and therefore, all Love, all Glory, be to thee.

I believe, Lord, this Church to be Catholick or Univerſal, made up of the Collection of all particular Churches; I believe it to be Catholick in reſpect of Time, comprehending all Ages to the World's End, to which it is to endure (*Mat.* xvi. 18. xxviii. 20.); Catholick in reſpect of all Places, out of which Believers are to be gathered (*Mat.* xxviii. 19.); Catholick in reſpect of all ſaving Faith, of which this Creed contains the Subſtance, which ſhall in it always be taught (*John* xvi. 13); Catholick in reſpect of all Graces, which ſhall in it be practiſed; and Catholick in reſpect of that Catholick War it is to wage againſt all its ghoſtly Enemies, for which it is called Militant. O preſerve me always a true Member of thy Catholick Church, that I may always inſeparably adhere to thee, that I may always devoutly praiſe and love thee.

Glory be to thee, O Lord my God, who haſt made me a Member of the particular Church of *England*, whoſe Faith, and Government,

and Worſhip, are Holy, and Catholick, and Apoſtolick, and free from the Extremes of Irreverence or Superſtition; and which I firmly believe to be a ſound Part of thy Church Univerſal, and which teaches me Charity to thoſe who diſſent from me; and therefore, all Love, all Glory, be to thee.

O my God, give me Grace to continue ſtedfaſt in her Boſom, to improve all thoſe Helps to true Piety, all thoſe Means of Grace, all thoſe Incentives of thy Love, thou haſt mercifully indulged me in her Communion, that I may with primitive Affections and Fervour praiſe and love thee.

The Communion of Saints.

Communion. I believe, O King of Saints, that among the Saints on Earth, whether real, or in outward Profeſſion only, there ought to be a mutual Catholick Participation of all good Things, (1 *John* i. 7.) which is the immediate Effect of Catholick Love. Thou, O God of Love, reſtore it to thy Church.

I believe, O thou God of Love, that all the Saints on Earth, by Profeſſion, ought to communicate one with another in evangelical Worſhip, and the ſame Holy Sacraments, in the ſame Divine and Apoſtolical Faith, (*Acts* ii. 42, 46.) in all Offices of corporal (*Gal.* vi. 10.) and ſpiritual Charity, (*Rom.* xii. 9, *&c.* 1 *Theſſ.* v. 14. *Heb.* x. 25.) in reciprocal Delight in each other's Salvation, and in tender Sympathy as Members of one and the ſame Body (1 *Cor.* xii. 13, 26.).

O God

O God of Peace, reſtore in thy good time this Catholick Communion, that with one Heart, and one Mouth, we may all praiſe and love thee.

O my God, amidſt the deplorable Diviſions of thy Church, O let me never widen its Breaches, but give me Catholick Charity to all that are baptized in thy Name, and Catholick Communion with all Chriſtians in Deſire. O deliver me from the Sins and Errors, from the Schiſms and Hereſies of the Age. O give me Grace to pray daily for the Peace of thy Church, (*Pſal.* cxxii. 6.) and earneſtly to ſeek it, and to excite all I can to praiſe and to love thee.

I believe, O moſt holy Jeſu, that thy Saints here below have Communion with thy Saints above, (*Heb.* xii. 22.) they praying for us in Heaven, we here on Earth celebrating their Memorials, rejoicing at their Bliſs, giving thee Thanks for their Labours of Love, and imitating their Examples; for which, all Love, all Glory, be to thee.

I believe, O gracious Redeemer, that thy Saints here on Earth have Communion with the holy Angels above; that they are *miniſtering Spirits*, (Heb. i. 14.) *ſent forth to miniſter for them who ſhall be Heirs of Salvation*, and watch over us (*Pſal.* xxxiv. 7.); and we give Thanks to thee for their Protection, and emulate their inceſſant Praiſes, and ready Obedience; for which, all Love, all Glory, be to thee.

I believe, O my Lord, and my God, that the Saints in this Life have Communion with the Three Perſons of the moſt adorable Trinity,

(1 *John* i. 3. *Phil.* ii. 1.) in the same most benign Influences of Love, in which all Three conspire; for which, all Love, all Glory, be to thee, O Father, Son, and Holy Ghost, World without End.

Glory be to thee, O Goodness infinitely diffusive, for all the Graces and Blessings in which the Saints communicate, for breathing thy Love into thy mystical Body, as the very Soul that informs it, that all that believe in thee may love one another, and all join in loving thee.

The Forgiveness of Sins.

Reconciliation with God.

I believe, O my God, that none can forgive Sins but thou alone, (*Mark* ii. 7.) and that in thy Church Forgiveness is always to be had; and for so inestimable a Blessing, all Love, all Glory, be to thee.

I believe, O thou Lover of Souls, that without true Repentance we cannot hope for Pardon (1 *John* i. 9); that our Repentance is, at the best, imperfect; that it is out of thy mere Mercy, O heavenly Father, (*Tit.* iii. 4, 5.) and for the Merits and Passion of thy crucified Son, (1 *Pet.* i. 18.) that thou dost accept our imperfect Repentance, and art pleased to forgive us; and therefore, all Love, all Glory, be to thee.

Glory be to thee, O most adorable Trinity, for thy infinite Love in our Forgiveness (*Rom.* v. 8, 10.); Glory be to thee, O Father forgiving, O Son propitiating, O Holy Ghost purifying: I miserable Sinner, who sigh, and pant,

and

and languiſh, for thy Forgiveneſs, and to be at Peace with thee, (*Rom.* v. 1.) praiſe, and adore, and love that moſt ſweet, and liberal, and tender, and amiable Mercy, that delights in forgiving Sinners.

The Reſurrection of the Body.

I believe, O victorious Jeſu, that by the Virtue of thy Reſurrection all the Dead ſhall riſe, (1 *Cor.* xv. 20. *John* v. 28, 29.) bad as well as good: All Love, all Glory, be to thee, by whom *Death is ſwallowed up in Victory*, 1 Cor. xv. 54. 2. Triumphant Reſurrection.

I believe, O Almighty Jeſu, that by thy Power all ſhall riſe with the ſame Bodies they had on Earth (*John* xix. 26.); that thou wilt recollect their ſcattered Duſt into the ſame Form again; that our Souls ſhall be reunited to our Bodies; that we ſhall be judged both in Body and Soul, for the Sins committed by both; that the Bodies of the Wicked ſhall be fitted for Torment, and the Bodies of the Saints changed in Quality, and made glorified Bodies, (1 *Cor.* xv. 53. *Phil.* iii. 21.) immortal and incorruptible, fitted for Heaven, and eternally to love and enjoy thee; for which glorious Vouchſafement, I will always praiſe and love thee.

And the Life everlaſting.

I believe, O great Judge of Heaven and Earth, that after all the Quick and Dead have appeared before thy Judgment- Happineſs eternal.

Judgment-ſeat, then the moſt juſt and unrepealable Sentence ſhall paſs, and be executed to all Eternity, joyful only to thoſe that love thee; and therefore, all Love, all Glory, be to thee.

I believe, O righteous Jeſu, that the Wicked ſhall be ſet on thy *Left-hand*, and be damned to Hell, to be tormented with everlaſting and unconceivable Anguiſh and Deſpair, by the Devil and his Angels, (*Mat.* xxv. 41.) and their own Conſcience, both in Soul and Body, in the Lake of Fire and Brimſtone, (*Rev.* xiv. 10, 11 ---) from which there never can be any Redemption; O juſt Reward of thoſe that do not love thee!

O merciful Jeſu, how deſirous art thou, that we ſhould be happy in loving thee, when thou haſt created Hell on Purpoſe to deter us from hating thee, and Heaven to compel us to love thee! And therefore, all Love, all Glory, be to thee.

I believe, O my Lord and my God, that the Righteous ſhall be rewarded with *Joys unſpeakable and full of Glory*, with the beatifick Viſion and Love of thyſelf in Heaven, (1 *John* iii. 2. 1 *Cor.* xiii. 12.) with a Happineſs of Body and Soul, which ſhall be in all reſpects moſt perfect, eternal, and unchangeable (1 *Pet.* i. 4.); that they ſhall never ſorrow nor ſin more (*Rev.* xxi. 4.); which is all the free Gift of thy infinite Love, (*Mat.* xxv. 34.) O heavenly Father, and the Purchaſe of thy Blood, O God incarnate; for which I will ever, to the utmoſt of my Power, adore and love thee.

O bound-

O boundleſs Love, when ſhall I love thee in Heaven, without either Coldneſs or Interruption, which, alas! too often ſeize me here below?

When, O my God, O when ſhall I have the tranſporting Viſion of thy moſt amiable Goodneſs, that I may unalterably love thee, that I may never more offend thee?

O *thou whom my Soul loveth*, I would not deſire Heaven but becauſe thou art there; for thou makeſt Heaven where-ever thou art.

I would not, O Jeſu, deſire Life everlaſting, but that I may there everlaſtingly love thee.

O inexhauſtible Love, do thou eternally breathe Love into me, that my Love to thee may be eternally increaſing, and tending towards Infinity, ſince a Love leſs than infinite is not worthy of thee.

Amen.

O thou great Author and Finiſher of our Faith, do thou daily increaſe my Faith, and heighten my Love; O grant, that in holy Ardours of Love, to Love crucified, my Love may at laſt aſcend to the Region of Love, that I may have nothing to do, to all Eternity, but to praiſe and to love thee. *Amen.* O infinite Love, *Amen, Amen.*

This Office may be divided into ſeveral Parts, and uſed on the Lord's Days, or on Holy-days, eſpecially on the great Feſtivals of Chriſtmas, Eaſter, Pentecoſt, *in* Lent *alſo, and particularly on* Good-Friday, *and before the Reception of the bleſſed* Sacrament, *as is moſt ſuitable to the Occaſion, or to the State, Temper, and Diſpoſition, of every devout Soul.*

Q. *You*

The Fruits of Love.

Q. *You said that your God-fathers and Godmothers did promise for you, that you should keep God's Commandments.*

Tell me how many there be.

A. *Ten.*

Q. *Which be they?*

A. *The same which God spake in the Twentieth Chapter of* Exodus, *saying, I am the Lord thy God, who brought thee out of the Land of* Egypt, *out of the House of Bondage.*

I. *Thou shalt have none other Gods but me.*

II. *Thou shalt not make to thyself any graven Image, nor the Likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the Sins of the Fathers upon the Children, unto the Third and Fourth Generation of them that hate me, and shew Mercy unto Thousands, in them that love me, and keep my Commandments.*

III. *Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltless, that taketh his Name in vain.*

IV. *Remember that thou keep holy the Sabbath-day. Six Days shalt thou labour, and do all that thou hast to do; but the Seventh*

Seventh Day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of Work, thou, and thy Son. and thy Daughter, thy Man-ſervant, and thy Maid-ſervant, thy Cattle, and the Stranger, that is within thy Gates: For in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the Seventh Day; wherefore the Lord bleſſed the Seventh Day, and hallowed it.

V. *Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.*

VI. *Thou ſhalt do no Murder.*

VII. *Thou ſhalt not commit Adultery.*

VIII. *Thou ſhalt not ſteal.*

IX. *Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.*

X. *Thou ſhalt not covet thy Neighbour's Houſe, thou ſhalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Aſs, nor any thing that is his.*

Q. *What doſt thou chiefly learn by theſe Commandments?*

A. *I learn Two Things: My Duty towards God, and my Duty towards my Neighbour.*

Q. *What is thy Duty towards God?*

A. *My Duty towards God is,*

I. II. *To believe in him, to fear him, and to love him, with all my Heart, with all my Mind, with all my Soul, and with all*

my Strength: To worship him, to give him Thanks, to put my whole Trust in him, to call upon him:

III. *To honour his Holy Name and his Word:*

IV. *And to serve him truly all the Days of my Life.*

Q. *What is thy Duty towards thy Neighbour?*

A. *My Duty towards my Neighbour is,*

To love him as myself, and to do to all Men as I would they should do to me:

V. *To love, honour, and succour my Father and Mother: To honour and obey the King, and all that are put in Authority under him: To submit myself to all my Governors, Teachers, Spiritual Pastors and Masters: To order myself lowly and reverently to all my Betters:*

VI. *To hurt nobody by Word or Deed:*

VII. *To be true and just in all my Dealings:*

VIII. *To bear no Malice nor Hatred in my Heart:*

IX. *To keep my Hands from Picking and Stealing:*

X. *And my Tongue from Evil-speaking, Lying and Slandering:*

XI. *To keep my Body in Temperance, Soberness and Chastity:*

XII. *Not to covet and desire other Mens Goods, but to learn and labour truly to get*

mine own Living, and to do my Duty in that State of Life unto which it shall please God to call me.

Q. You have shewed me how the Creed presents to us the Motives; shew me next how the Ten Commandments contain the Fruits or Effects of Divine Love.

A. Jesus our Love, the great Prophet of Love, has given us this Trial of our Love, *If ye love me, keep my Commandments*, John xiv. 15.

Q. Are there not some general Rules, very useful to be observed, in expounding the Commandments?

A. Divine Love does suggest to us the best Rules, and is the best Expositor to teach us the full Importance of every Command.

Q. Shew me how.

A. The Love of God does necessarily include these Two Things; A Tenderness to please, and a Fearfulness to offend our Beloved: And this Love will be a sure Guide to us, in both the affirmative and negative Part of each Command.

Q. Express this more distinctly.

A. I do it in these following Particulars.

1. O my God, when in any of thy Commands a Duty is injoined, Love tells me the contrary Evil is forbidden; when any Evil is forbidden, Love tells me the contrary Duty is injoined (2 *Cor.* vi. 14.). O do thou daily increase my Love to Good, and my Antipathy to Evil. Rules for expounding the Commandments.

2. Though thy Commands and Prohibitions, O Lord, are in general Terms, yet let thy Love direct my particular Practice, and teach me, that in one General are implied all the Kinds, and Degrees, and Occasions, and Incitements, and Approaches, and Allowances, relating to that Good or Evil, which are also commanded (*Mat.* v. 21, 22, 28. 1 *Thess.* v. 22.) or forbidden, and give me Grace to pursue, or to fly them.

3. O my God, keep my Love always watchful, and on its Guard, that in thy negative Precepts I may continually resist Evil; keep my Love warm with an habitual Zeal, that in all thy affirmative Precepts I may lay hold on all Seasons and Opportunities of doing Good.

4. Let thy Love, O thou that only art worthy to be beloved, made me careful to perswade and engage others to love thee, and to keep thy Commandments as well as myself, *Heb.* x. 24. *Mat.* v. 16.

5. None can love thee, and endeavour to keep thy holy Commands, but his daily Failings in his Duty, his frequent involuntary and unavoidable Slips, and Surreptions, and Wanderings, afflict and humble him (*Prov.* xxiv. 16.); the Infirmities of lapsed Nature create him a kind of perpetual Martyrdom, because he can love thee no more, because he can so little serve thee.

But thou, O most compassionate Father, in thy Covenant of Grace dost require Sincerity, (2 *Cor.* viii. 12.) not Perfection; and therefore, I praise and love thee,

O my

O my God, though I cannot love and obey thee as much as I desire, I will do it as much as I am able: I will, to the utmost of my Power, keep *all thy Commandments, with my whole Heart, and to the End* (Psal. cxix. 2, 6, 112.): O accept of my imperfect Duty, and supply all the Defects of it by the Merits, and Love, and Obedience, of Jesus thy Beloved.

6. Glory be to thee, O thou supreme Law-giver, for delivering these Commands to sinful Men; they are the Words which thou thyself, O great *Jehovah*, didst *speak*. O let me ever have an awful Regard for every Word thou hast spoken: O let me ever love thee for speaking them, and for giving us the Laws of Love.

7. Glory be to thee, O Lord God, who, to make every one of us sensible of our Obligation, hast given all thy Commands in the second Person, and by saying *Thou*, hast spoken in particular to every Soul, that every Soul might love and obey thee.

Glory be to thee, O my God, who in this short Abstract, in these Ten Commandments, hast comprised the full Extent of our Duty, all the Effects of Divine Love.

Teach me, O Lord, to examine my Love by thy Commands, that I may know how to please thee, that I may know wherein I have offended thee, and grieve for my Offences, that I may bewail all my Commissions of Sin, all my Omissions of Duty.

Teach me, O Lord, by this thy Law, which is the Rule of Love, and of all my Actions, to

examine not only my ſeveral Sins, but alſo all their ſeveral Aggravations, whether they have been wilful, or known, or frequent, or obſtinate, or habitual, or enſnaring to others, that Love may ſhed the more Tears, and in ſome meaſure proportion my Contrition to my Guilt.

8. Glory be to thee, O Lord God, who giveſt us Chriſtians higher Obligations to keep thy Commands, than thou didſt to the *Jews*: They had only the Memory of their temporal Deliverance out of the Land of *Egypt*, and the Houſe of Bondage, ſet before them; we are delivered out of ſpiritual *Egypt*, from the Bondage of Sin, the Power of *Satan*, and the Torments of Hell. O give us Grace to exceed them as much in our Love, and Thankſgiving, and Obedience, as we do in our Bleſſings.

9. Glory be to thee, O great *Jehovah*, who, to conſtrain us to love and obey thee, art pleaſed to honour every faithful Soul with a near and intimate Propriety in thyſelf, and graciouſly to declare, *I am the Lord thy God.*

O merciful Lord, what is it poſſible for me to deſire more than to have thee for thy God (*Gen.* xvii. 7. *Deut.* xxvi. 17. *Exod.* xix. 5, 6.)? If thou be my God, the Relation ought to be mutual, and I muſt be thy Servant: Lord, be thou mine, and I will be for ever thine.

My Beloved is mine, and I am his.

My God, my Father, my Friend, my Love, whatever is thine I will love; and particularly thy Law will I love for teaching me to love thee; thy Law I will highly eſteem, and diligently

gently read and ſtudy; thy Law ſhall be daily *my Delight, my Counſellor, and my Meditation*, Pſal. cxix. 24, 97.

O my good God, keep me always thine, and let nothing ever divorce me from thy Love.

Q. You have laid down proper Rules for interpreting the Commandments: Shew me how they are divided.

A. Into Two Sorts, or Tables, ſuitable to the Two Reſpects they have to God, and to our Neighbour.

Q. Begin with the Firſt Table, and ſhew me the Number of the Commands which it contains. The First Table.

A. It contains the Four Firſt Commands, which relate to God, and teach us the Worſhip of God, even that reverential Love we are to pay to God, which naturally ariſes from a true Senſe of his infinite both Goodneſs and Greatneſs.

This Worſhip of God is either inward or outward.

The inward Worſhip, being that of the Heart, is the nobler of the Two; and this, together with the right Object of our Worſhip, is taught, in the Firſt Commandment, as the Foundation of all the reſt.

The outward is comprifed in the Three following, which teach us the Regulation of God's Worſhip in reference to our Geſtures in the Second, to our Tongues in the Third, to our Time in the Fourth.

Q. Which are the Duties of the Second Table?

A. They are the Six remaining Commands, which do all relate to our Neighbour, of which I ſhall ſpeak in their due Place.

Q. What have you farther to obſerve of the Commandments in general?

A. 'Tis obſervable, that thoſe which refer to God are put firſt, to teach us, that the Love of God is the chief and original Command, and ought chiefly to be ſtudied; and to teach us alſo, that all the Duties of the Second Table muſt yield to the Firſt, whenever they ſtand in any Competition, *Luke* xiv. 26.

Q. Go over all the Ten Commandments in particular, and ſhew me how they are all the genuine Fruits and Effects of Divine Love, exerciſed either in doing Good, or eſchewing Evil.

A. I ſhall gladly do it, and as diſtinctly as poſſibly I can, taking every Commandment apart.

The Firſt Commandment.

Duties commanded.

O thou, who only art *Jehovah*, if thou be my God, and if I truly love thee, I can never ſuffer any Creature to be thy Rival, or to ſhare my Heart with thee; I can have *no other God*, no other Love, but only thee, *Mat.* vi. 24.

O infinite Goodneſs, thou only art amiable; whatever is amiable beſides thee, is no farther amiable, than it bears ſome Impreſſions on it of thy Amiableneſs; and therefore, all Love, all Glory, be to thee alone.

O my God, O my Love, inſtil into my Soul ſo intire reverential a Love of thee, (*Deut.* x. 12.) that

that I may love nothing but for thy ſake, or in Subordination to thy Love.

O Love, give me Grace to ſtudy thy Knowledge, (*John* xvii. 3.) that the more I love thee, the more I may love thee.

O my God, O my Love, do thou create in me a ſtedfaſt Faith (*Heb.* xi. 1, 6.) in the Veracity, a lively Hope (1 *Pet.* i. 4.) in the Promiſes, a firm Truſt (*Pſal.* ix. 10.) in the Power, a confident Reliance (*Pſal.* xxxiv. 8.) on the Goodneſs, and a ſatisfactory Acquieſcence (*Pſal.* lxii. 1, 2, 5.) in the All-ſufficiency of thee my Beloved.

O my God, O my Love, do thou create in me an ardent Deſire of the Preſence, (*Pſal.* xlii. 1.) an heavenly Delight in the Fruition, (*Pſal.* xxxvii. 4.) of thee my Beloved.

O my God, O my Love, fill my Heart with Thankſgiving (*Pſal.* xxxiv. 1.) for the Bleſſings, Praiſe (*Pſal.* cxlvii. 1.) of the Excellence, Adoration of the Majeſty, (*Pſal.* xcix. 5.) Zeal (1 *Cor.* x. 31.) for the Glory of thee my Beloved.

O my God, O my Love, fill my Heart with a Repentance (*Ezek.* xviii. 20.) for offending, with a conſtant Fear (*Pſal.* cxii. 1.) of provoking thee my Beloved.

O my God, O my Love, fill my Heart with an affective Devotion (*Jam.* v. 16.) in Prayer, and with a profound Humility (*Pſal.* cxv. 1.) in aſcribing all Honour to thee my Beloved.

O my God, O my Love, create in me a ſincere Obedience (*Mat.* vii. 21.) to all thy Commands, a ſubmiſſive Patience (*Pſal.* xxxix. 9.) under

under all the Chaſtiſements, an abſolute Reſignation (*Mat.* xxvi. 39.) to all the Diſpoſals of thee my Beloved.

O my God, O my Love, let thy all-powerful Love abound (*Phil.* i. 9.) in my Heart, and in the Hearts of all that profeſs thy Name, that in all theſe, and in all other poſſible Inſtances of thy Love, our Souls may be continually employed to praiſe and to love thee.

O my God, O my Love, let me ever be ſeeking Occaſions to excite all I can (*Pſal.* xxxiv. 3. cvii. 8.) to adore and love thee.

Sins forbidden. O my God, O my Love, I renounce, and deteſt, and bewail, as odious and offenſive to thee, as directly oppoſite to thy Love, and to thy Glory,

All Self-Love, (2 *Tim.* iii. 2.) and inordinate Love of Things below, 1 *John* ii. 15.

All wilful and affected Ignorance, 2 *Theſſ.* i. 8.

All Atheiſm, (*Pſal.* xiv. 1.) or having no God, and Polytheiſm, (*Jer.* xvi. 11.) or having more Gods than one.

All Hereſy, (2 *Pet.* ii. 1.) Apoſtaſy, (*Heb.* x. 39.) and Infidelity, 2 *Theſſ.* ii. 12.

All Preſumption (*Pſal.* l. 21.) and Deſpair, (*Mat.* xxvii. 5.) Diſtruſt, (*Pſal.* lxxviii. 22.) and carnal Security, *Eccleſ.* viii. 11.

All voluntary Humility, and worſhipping of Angels. (Col. ii. 18.); Reliance on the Creature, (*Pſal.* lii. 7.) or Recourſe to evil Spirits, *Lev* xx. 6.

All Unthankfulneſs (2 *Tim.* iii. 2.) and Irreligion, (*Pſal.* x. 4.) Lukewarmneſs (*Rev.* iii. 15, 16.) and Indifference, *Zeph.* i. 12.

All

All Impenitence (*Luke* xiv. 41.) and Diſregard of Divine Wrath, *Iſa.* v. 12.

All Indevotion (*Iſa.* xxix. 13.) and Pride, (*Prov.* viii. 13.) Diſobedience, (*Rom.* ii. 8.) Impatience and Murmuring, 1 *Cor.* x. 10.

All the leaſt Tendencies (*Pſal.* cxli. 4.) to any of theſe Impieties.

From all theſe and the like hateful Violations of thy Love, and from that Vengeance they juſtly deſerve, O my God, O my Love, deliver me, and deliver all faithful People.

O my God, O my Love, I earneſtly pray, that thy Love may ſo prevail over our Hearts, that we may ſadly lament and abhor all theſe Abominations, and may never provoke thee.

The Second Commandment.

O my God, O my Love, I know the true Love of thee is incommunicable to any but thee; and therefore, I renounce, and deteſt, and bewail, as odious and offenſive to thee, as directly oppoſite to thy Love, and to thy Glory, Sins forbidden.

All making of Idols or falſe Gods, or of *graven Images*, with Intent of *worſhipping and bowing down* before them, *Deut.* vii. 25, 26. xxvii. 15.

All Repreſentations and Picturing of thee, O my God, by viſible Likeneſſes of Things in Heaven or in Earth.

All corporal Shapes, which are infinitely unſuitable to thy inviſible and ſpiritual Nature, and derogatory from thy Adorableneſs, *Deut.* iv. 15. *Iſa.* xl. 18. *Acts* xvii. 29.

All

All Idolatry (*Isa.* ii. 8, 9.) and religious Invocation of Creatures, *Rev.* xix. 10. xiv. 9, 10.

All Sacrilege (*Prov.* xx. 25.) and Profanations of thy Houſe, and of Things ſacred, *Mat.* xxi. 13.

All Abuſe, or Diſeſteem, or Careleſneſs of thy Word, (*Mat.* xiii. 15. *Jam.* i. 22.) and Contempt of thy Miniſters, *Luke* x. 16.

All ſuperſtitious or unlawful Rites, (*Jer.* x. 2, 3.) Superfluities or Mutilations, (*Deut.* iv. 2. *Pſal.* cvi. 39.) Irreverence or Indecencies, (*Eccleſ.* v. 1. *Mal.* i. 7, 8, 14.) in thy publick Worſhip, by which thou art any way diſhonoured.

All reſting in mere outward Obſervances, (*Mat.* xv. 9, 11.) or refuſing to give thee bodily *Worſhip*, and to *fall down* before thee, *Iſa.* xli. 23.

All the leaſt Tendencies to any of theſe Impieties.

From all theſe and the like Violations of thy incommunicable Love, and from that Vengeance they juſtly deſerve; O my God, O my Love, deliver me, and deliver all faithful People.

O my God, O my Love, I earneſtly pray, that thy Love may ſo prevail over our Hearts, that we may ſadly lament and abhor all theſe Abominations, and may never more provoke thee.

Duties commanded.

O my God, O my Love, imprint on my Soul an awful Love of thy Majeſty, (*Iſa.* viii. 13.) that I may *worſhip thee in Spirit and in Truth*, (*John* iv. 24.) and in a manner worthy of thee.

O my

O my God, O my Love, make me ſo tender of the Honour of thee my Beloved, that I may ſhew a due Regard to all the Parts of thy Worſhip:

That with loweſt Humiliation of Soul and Body, (*Pſal.* xcv. 6. *Mat.* xxv. 39.) whenever I appear in the Preſence of infinite Love, *I may fall down and adore thee.*

O my God, O my Love, O may I always enter thy Houſe, the Habitation of unbounded Love, with recollected Thoughts, compoſed Behaviour, becoming Reverence, and ſincere Intentions of Love! *Gen.* xxviii. 17. *John* ii. 17.

O my God, O my Love, O may I ever frequent the publick Prayers, and approach thine Altar with fervent and heavenly Affections, with holy Impatience for the Bleſſings of thy Love! *Pſal.* lxxxiv. 1, &c. xlviii. 9. xxxvi. 8. lxiii. 1, 2, 5.

O my God, O my Love, O may I always read and hear thy Word, the heavenly Regiſter of thy Love, with a ſerious Attention, and inflamable Heart, and a particular Application, and ever learn from it ſome Leſſon of thy Love! *Luke* viii. 15. 1 *Theſſ.* ii. 13.

O my God, O my Love, for thy deareſt ſake, give me Grace to pay a ſuitable Veneration (*Mat.* x. 40.) to all ſacred Perſons, or Places, (*Lev.* xix. 30.) or Things, (*Ezek.* xxii. 8, 26.) which are thine by ſolemn Dedication, and ſeparated for the Uſes of Divine Love, and the Communications of thy Grace, or which may promote the *Decency* and *Order* of thy Worſhip, or the *Edification* of faithful People, 1 *Cor.* xiv. 4, 26, 40.

O my

O my God, O my Love, let thy all-powerful Love abound in my Heart, and in the Hearts of all that profeſs thy Name, that in all theſe, and in all other poſſible Inſtances of thy Love, our Souls may be continually employed to praiſe and to love thee.

O my God, O my Love, let me ever be ſeeking Occaſions to excite all I can, to adore and love thee.

The Reaſon of the Commandment.

Thou, O my God, O my Love, art *a jealous God*, jealous of thy own Honour, (*Deut.* iv. 24. *Iſa.* xlii. 8. *Exod.* xxxiv. 14, 15.) and of the Chaſtneſs of my Love: O let me never run after other Loves, or commit ſpiritual Adultery againſt thee, to provoke thee to Anger.

Thou, O my God, O my Love, doſt *viſit the Iniquities of the Fathers upon the Children*; thou, when *thy Jealouſy burns like Fire* (Pſal. lxxix. 5.) againſt Idolaters, and thoſe that rob thee of thy Worſhip, art wont to puniſh them in their very Poſterity, with temporal Evils, and with ſpiritual too, when their Children tread in their Steps; for then thou makeſt their Fathers Sins Occaſions of haſtening, or of increaſing thy Judgments, tho' thou always ſpareſt the Children that repent (*Iſa.* lvi. 6, 7. *Ezek.* xviii. 17, 20. *Jer.* xxxi. 30.). O let thy juſt Indignation, againſt violating thy Worſhip, deter me, and all that profeſs thy Name, from ſuch Violations.

Thy Jealouſy, O my God, O my Love, falls heavy *upon them that hate thee*; but how is it poſſible for any one to hate thee, who art infinite Love?

Love? And yet, alas! all that are Enemies to thy Divine Worſhip; all that exalt any Luſt, any Creature, into thy Throne, to aſcribe their Happineſs, to ſacrifice their Eſteem, and Zeal, and Affections, and to offer up ſovereign Honours to it; what do they do but love falſe Gods, and hate thee, and are therefore hated by thee? *Deut.* vii. 10.

O Lord God, to hate thee is the proper Character of Devils, and *Lucifer* himſelf cannot ſin beyond that utmoſt Extremity of Evil, the Hatred of thee; and my Heart is full of Horror and Grief, to think, that ever thoſe that bear thy Image, and daily ſubſiſt by thy Love, ſhould turn themſelves into Devils, and this World into a Hell, by hating thee (1 *John* iii. 8. *Rom.* i. 30. *John* xv. 18.): O boundleſs Love, turn them, O turn them into Men again, and then they cannot chuſe but love thee.

Glory be to thee, O my God, *who ſheweſt Mercy to them that love thee, and keep thy Commandments:* Love and Obedience always go together, and entail a Bleſſing on the Poſterity of thy Lovers (*Deut.* iv. 40.): O keep me always one of that happy Number; O let me ever love and obey thee.

Glory be to thee, O Lord God, whoſe Love is more diffuſive than thy Anger; thy Vengeance extends but to the *Third*, or, at moſt, *the Fourth Generation*, thy *Mercy unto Thouſands*; and the more diffuſive thy Love is, the more powerfully it moves us to praiſe and to love thee.

The Third Commandment.

Duties commanded.

O my God, O my Love, thy Name is thy own glorious and amiable Self, (*Pſal.* lxxxiii. 18.) thy Divine Nature, and Perfections, and Works, moſt worthy to be adored, moſt worthy to be loved, (*Pſal.* v. 11. xxix. 2. lxxii. 19. *Ezek.* xxxvi. 23. *Neh.* ix. 5.); and therefore I will always adore and love thy Name.

O my God, O my Love, may I ever have awful Thoughts of thee (*Pſal.* cxi. 9.)! May I never mention thy venerable Name, unleſs on ſolemn, and juſt, and devout Occaſions! May I never mention it on thoſe Occaſions without Acts of Love and Adoration! *Iſa.* xii. 4. xlviii. 1.

O my God, O my Love, to love and to glorify thy Name, is the great End of our Creation, which is ſtill more enforced by our Redemption: O let it be the greateſt Buſineſs of my whole Life to love and to glorify it all the poſſible Ways I can, by my Mouth, (*Pſal.* li. 15.) by my Converſation, (*Mat.* v. 16.) by my publick Confeſſion of thee before Men, even to Death, (*Mat.* x. 32. 1 *Pet.* iii. 15.) whenever thou art pleaſed to call me to it, by engaging all I can to glorify and love thee. O happy Life, O bleſſed Death, which is ſpent, and expires, in glorifying, in loving thee!

O my God, O my Love, my Heart ſhall ever be *jealous* of thy Name (1 *Kings* xix. 10.). I can have no true Love, no real Concern for thee if I do not, to the utmoſt of my Power, aſſert

aſſert and vindicate the Name of my Beloved, whenever I hear it diſhonoured.

O my God, O my Love, fix in my Soul an habitual pure Intention of thy Glory in all my Actions, *that whether I eat or drink, or whatever I do, I may do all to the Glory* (1 *Cor.* x. 31.) of my Beloved.

Oaths.

O my God, O my Love, fill me with a religious Awe of Oaths, in which the Honour of thy beloved Name is ſo highly concerned.

The Honour of God's Name is more particularly concerned in Oaths.

I know, O great *Jehovah*, that in an Oath I ſolemnly invoke thee, as a Witneſs to atteſt the Truth of what I ſwear, (*Gen.* xxxi. 50, 53.) as a Judge to puniſh me, if I ſwear falſly.

Far be it from me, O Lord God, ever to ſwear, and in Swearing to invoke thee, unleſs upon Inducements lawful and important, when thy Glory, (*Deut.* vi. 13.) the Command of my Superiors, the viſible Good of my Neighbour, *the Ending of Strife*, (Heb. vi. 16) or my own Innocence, obliges me to do it!

O Lord God, whenever I am duly called to an aſſertory Oath, grant I may ſwear *in Truth, in Righteouſneſs, and in Judgment*, Jer. iv. 2.

Whatever lawful promiſſory Oaths I take, Lord, give me Grace conſcientiouſly to perform them, *though to my own Hindrance*, Pſal. xv. 4. 2 Sam. xxi. 7.

Vows.

And in Vows. The Glory of thy moſt beloved Name, O great *Jehovah*, next to the Truth of our Oaths we invoke thee to atteſt, is concerned in the Sincerity of thoſe Vows we offer thee to accept (*Eccleſ.* v. 5.): O do thou therefore create in me a ſerious Senſe of the Religiouſneſs of Vows, that my Vows may not diſhonour thee.

O my God, O my Love, whenever I voluntarily vow a Vow to thee, give me Grace to vow with all the due Caution I can, that I may vow thoſe Things only which are lawful and acceptable to thee, (*Gen.* xxiii. 20, 21, 22.) and which thou haſt put in my Power, (*Num.* xxx. 5, 8.) that I may vow with Deliberation and ghoſtly Advice, and on weighty and conſiderable Occaſions only, and with a Deſign of Glory, (*Pſal.* cxxxii. 2.) and Thankfulneſs, and Love, to thee.

O my God, O my Love, give me Grace faithfully to perform all the Vows I make to thee, (*Pſal.* lxi. 8.) eſpecially my baptiſmal Vow, and all my repeated Vows of Amendment, in which I have ſo often vowed to glorify and love thy Name.

O my God, O my Love, let thy all-powerful Love abound in my Heart, and in the Hearts of all that profeſs thy Name, that in all theſe, and in all other poſſible Inſtances of thy Love, our Souls may be continually employed to praiſe and to love thee.

O my

O my God, O my Love, let me ever be ſeeking Occaſions to excite all I can to adore and love thee.

O my God, O my Love, who is there that knows thy great, thy beloved Name, can ever in the leaſt diſhonour it? *Deut.* xxviii. 58. Sins forbidden.

O my God, O my Love, I renounce, and deteſt, and bewail, as odious and offenſive to thee, as directly oppoſite to thy Love, and to thy Glory,

All *taking of thy Name in vain.*

All Uſe of it on trivial Occaſions, and without holy Awe, *Pſal.* cxxxix. 20.

All Abuſe of it in impious Jeſts, in Charms, or Curſes, or Imprecations, or telling Fortunes, or exploratory Lots (*Deut.* xviii. 10, 11, 12.); all irreverent Thoughts of thy Name, (*Pſal.* x. 11, 13. l. 21.) Profaneneſs and Blaſphemy, *James* ii. 7. *Lev.* xxiv. 16.

All denying thee by my Works, (*Tit.* i. 16.) or refuſing publickly to confeſs thee, when called to it, (*John* xii. 42.) or tamely enduring to hear thee diſhonoured, *Pſal.* cxxxix. 21.

All heatheniſh, or cuſtomary, or raſh Oaths, or Swearing in ordinary Communication, or by any Creature, *Mat.* v. 34, 35, 36, 37.

All breaking of lawful Oaths, Perjury, falſe Swearing, and invoking thee, O God of Truth, to atteſt a Lye, Sins moſt deſtructive to publick Faith and Society, and to our own Souls, and moſt diſhonourable and hateful to thee, *Zech.* viii. 17. v. 4. *Jer.* xxiii. 10. *Hoſ.* iv. 2, 3.

All hasty, or unlawful, or superstitious, or impossible Vows, (*Mal.* i. 14. *Jer.* xliv. 25.) all breaking those that are regularly made, *Psal.* xxii. 25.

All the least Tendencies to any of these Impieties.

From all these, and the like hateful Violations of thy Love, and from that Vengeance they justly deserve, O my God, O my Love, deliver me, and deliver all faithful People.

O my God, O my Love, I earnestly pray, that thy Love may so prevail over our Hearts, that we may sadly lament and abhor all these Abominations, and may never more provoke thee.

The Threat annexed to the Commandment.

O great *Jehovah*, thou art jealous for thy glorious and beloved Name; and without a particular and serious Repentance, thou *wilt not hold him guiltless, that taketh it in vain*; thou wilt pour on him the Phials of thy Wrath, thy Wrath eternal (*Psal.* lxxiv. 10, 18, 22, 23.); and yet thy ever blessed Name, is, alas! alas! daily, hourly, blasphemed, *Isa.* lii. 5.

O apostate, infamous World, wherein infinite Goodness is so oft blasphemed! Were not thy Name Love, (1 *John* iv. 8.) O Lord, as well as *Jehovah*, thou hadst long ago avenged thyself of the blasphemous World, with a Vengeance worthy of God.

Glory be to thee, O long-suffering Love, for thy Forbearance, efficacious of itself to convert the whole World, did the World but seriously consider it.

O Al-

O Almighty Love, thou canſt as eaſily diffuſe thy Love over the World, as thou didſt at firſt diffuſe Light: O let thy Fear, and thy Love, ſo univerſally affect the Age, that thy great and beloved Name may be univerſally adored and loved.

The Fourth Commandment.

Duties commanded.

Glory be to thee, O my God, O my Love, who, in Compaſſion to human Weakneſs, which is not capable of an uninterrupted Contemplation of thee, ſuch as the Saints have above, haſt appointed a ſolemn Day on purpoſe for thy Remembrance.

Glory be to thee, O my God, my Love, for proportioning a ſeventh Part of our Time to thyſelf, and liberally indulging the Remainder to our own Uſe.

O my God, O my Love, let me ever eſteem it my Privilege, and my Happineſs, to have a Day of Reſt ſet apart for thy Service, (*Iſa.* lviii. 13.) and the Concerns of my own Soul; to have a Day free from Diſtractions, diſengaged from the World, wherein I have nothing to do, but to praiſe and to love thee.

Lord, grant that I may not only on thy Day give thee due Worſhip myſelf, but may give Reſt and Leiſure alſo to my Family, to all under my Charge, to ſerve thee alſo, (*Joſh.* xxiv. 15.) to indulge Eaſe to my very Beaſts, ſince good Men are merciful even to them, *Prov.* xii. 10.

Glory be to thee, O Bleſſed Spirit, who on the Firſt Day of the Week didſt deſcend in miraculous Gifts and Graces on the Apoſtles

(*Acts*

(*Acts* ii. 1.): O deſcend upon me, that I may be always *in the Spirit on the Lord's Day*.

O my God, O my Love, give me Grace on thy Day to worſhip thee in my Cloſet, and in the Congregation, to ſpend it in doing Good, (*Mark* iii. 4.) in Works of Neceſſity, Devotion and Charity, in Prayer, and Praiſe, and Meditation: O let it ever be to me a Day ſacred to Divine Love, a Day of heavenly Reſt and Refreſhment.

Thou, O my God, O my Love, didſt ordain the Judaical Sabbath as a Shadow of the true Goſpel-ſabbath (*Col.* ii. 16, 17.): O may I every Day keep an Evangelical Sabbath, and reſt from my Sins, which are my own Works, while I live here; and may I celebrate an eternal Sabbath with thee (*Heb.* iv. 9.) in Heaven hereafter!

O my God, O my Love, for the like Purpoſes of Piety, and of thy Glory, give me Grace to ſanctify the Feaſts and Faſts of thy Church, (*Pſal.* xlii. 4. *Iſa.* lviii. 6, 7, 8, 10.) as in the Number of thoſe happy Days ſet apart for the Remembrance of thy Love.

Reaſon of the Commandment.

Glory be to thee, O Lord God, who didſt command the *Sabbath* or *Seventh Day* to be *kept holy*, and ſtrictly obſerved by the *Jews* as thy Sabbath, in Memory of the Creation (*Gen.* ii. 2.); of thy *making Heaven and Earth, the Sea, and all that in them is, and of thy reſting the Seventh Day, of thy bleſſing the Seventh Day, and hallowing it*.

We

We Chriſtians, O Lord God, following the moral Equity of thy Command, and authorized by Apoſtolical Practice, (*Acts* xx. 7. 1 *Cor.* xvi. 2.) *celebrate the Lord's Day*, (Rev. i. 10.) *the Firſt Day of the Week*, in Memory of our Redemption, in Memory of thy Reſurrection from the Dead, O moſt beloved Jeſu, when thou didſt reſt from the Labours and Sorrows of the new Creation (*Luke* xxiv. 1.): O may I ever remember thy Day, and thee!

Glory be to thee, O my God, my Love, who haſt under the Goſpel delivered us from the Rigours, but not from the Piety, of the Jewiſh Sabbath.

Lord, ſince the Bleſſing of everlaſting Salvation, which we Chriſtians on thy Day commemorate, does wonderfully exceed the Creation commemorated by the *Jews*; O let our Love, and Praiſe, and Devotion, and Zeal, proportionably exceed theirs alſo, *Mat.* v. 20.

O my God, O my Love, let thy all-powerful Love abound (*Phil.* i. 9.) in my Heart, and in the Hearts of all that profeſs thy Name, that in all theſe, and all other poſſible Inſtances of thy Love, our Souls may be continually employed to praiſe and to love thee.

O my God, O my Love, let me ever be ſeeking Occaſions to excite all I can, to adore and love thee.

O my God, O my Love, I renounce and deteſt, and bewail, as odious and offenſive to thee, as directly oppoſite to thy Love, and to thy Glory,

All

Sins forbidden. All Profanations of thy hallowed Day, and of all other holy Times (*Ezek.* xx. 13, 16, 24.) celebrated to thy Praiſe and thy Love.

All Judaizing Severities, (*Mark* ii. 24. *Luke* vi. 7.) all Worldly-mindedneſs, and unneceſſary Buſineſs, (*Neh.* xiii. 15.) or not allowing thoſe under my Care, Liberty and Leiſure for thy Service (*Deut.* xii. 7.) on thy Day.

All Unmercifulneſs to my very Beaſts, *Luke* xiii. 15.

All Indevotion, or Forgetfulneſs of thee, *Deut.* vi. 12. viii. 14.

All the leaſt Tendencies to any of thoſe Impieties.

From all theſe, and the like hateful Violations of thy Love, and from that Vengeance they juſtly deſerve, O my God, O my Love, deliver me, and deliver all faithful People.

O my God, O my Love, I earneſtly pray, that thy Love may ſo prevail over our Hearts, that we may ſadly lament and abhor all theſe Abominations, and may never more provoke thee.

The Second Table. Next to thy glorious Self, O my God, O my Love, and for the ſake of thy ſupreme, independent Love, thou haſt commanded me to love my Neighbour, allied to me by Nature, or by Grace, all Strangers and Enemies, as well as Friends (*Luke* x. 29, 30.); *to honour all Men*, as being made after thy Likeneſs, and the greater Likeneſs they retain to thee, to honour them the more (1 *Pet.* ii. 17.): Glory be to thee.

Thou, O my God, O my Love, haſt commanded me to love my Neighbour as myſelf: O

for

for the ſake of thy Love, give me Love to relieve and aſſiſt him in all Inſtances wherein he may need my Help, as freely, as fully, as affectionately, as I myſelf would deſire to be treated, were I in his Condition, *Mat.* vii. 12.

O my God, O my Love, for the ſake of thy deareſt Love, give me Grace to love my Neighbour, *not in Word, and in Tongue only, but in Deed, and in Truth* (1 John iii. 18.); to wiſh well to all Men, and to contribute my hearty Prayers and Endeavours, and to give them, for thy ſake, all lawful, and reaſonable, and neceſſary Succours, *Col.* iii. 12.

Glory be to thee, O my God, O my Love, who commanding me to love my Neighbour as myſelf, doſt imply the regular Love of myſelf (*Eph.* v. 29.); that I ſhould do all I can to preſerve myſelf free and vigorous to glorify thee in my Station: 'Tis for thy ſake only I can love myſelf, and he does not wiſh or endeavour his own Happineſs, he really hates himſelf, that does not love thee.

Thou, Lord, by injoining me to love my Neighbour as myſelf, haſt intimated my Duty of loving thoſe beſt, which either in Blood are neareſt my natural Self, or in Grace neareſt my Chriſtian Self: O let thy Love teach me to obſerve the true Order of Charity in loving others.

O thou eternal Source of Goodneſs, give me Grace to imitate that boundleſs Goodneſs; let thy Love work in me an univerſal Propenſion to love, and to do Good to all Men, to *be merciful* to others, as thou, Lord, *art merciful*, Luke vi. 36.

2. Shew

Q. Shew me how the Love of your Neighbour is in the Second Table divided.

A. The Love of my Neighbour, which is the Fulfilling of the Law of all the Commands of the Second Table, is divided according to those different Conditions of our Neighbour, wherein we most exercise our Love or Hatred to him.

Q. In how many ruling Instances may we exercise that Love or Hatred?

A. Either in outward Acts, or inward Disposition.

Q. How in outward Acts?

A. Five several Ways, in respect of his Superiority, in the Fifth Commandment.

His Safety, in the Sixth.

His Bed, in the Seventh.

His Propriety, in the Eighth; or,

His good Name, in the Ninth.

Q. How in our inward Disposition?

A. By regulating our very Desires in relation to him, as the Tenth obliges us to do.

Q. Let me hear how Divine Love moves in each of these Commands?

A. It moves in such Acts as follow.

The Fifth Commandment.

Duties commanded in general.

Let thy reverential Love, O my God, teach and incline me to shew respectful Love to all my Superiors, in my inward Esteem, in my outward Speech and Behaviour, 1 *Pet.* ii. 17.

Glory be to thee, O Lord, who hast comprehended all that are above me, under the tender and venerable Names of *Father* and *Mother*, that I looking

looking on them as Reſemblances and Inſtruments of thy ſovereign Power and paternal Providence to me, may be the more effectually engaged for thy ſake to reverence and love them.

In particular, of natural Parents.

O my God, give me Grace to imitate thy paternal Goodneſs, and for the ſake of thy Love, to love and cheriſh, and provide for, to educate, and inſtruct, and pray for my Children (*Deut.* vi. 6, 7. *Eph.* vi. 4. *Col.* iii. 21. 2 *Cor.* xii. 14.); to take conſciencious Care to give them medicinal Correction, and good Example, and to make them thy Children, that they may truly love thee.

Of Children.

O my God, give me Grace, for the ſake of thy Love, to honour my Father and Mother, to render them all Love, and Thankfulneſs, and all that Regard which is due from a Child, (*Eph.* vi. 1, 2, 3. *Col.* iii. 20.) that I may pay Obedience to their Commands, Submiſſion to their Corrections, Attention to their Inſtructions, and Succour to their Neceſſities, (*Mat.* xvi. 4, *&c.*) and may daily pray for their Welfare.

Of political Parents. The King.

Thou, O Lord, haſt ſet our moſt gracious King over us (*Prov.* viii. 15) as our political Parent, as thy ſupreme Miniſter, to govern and protect us, and to be a Terror to thoſe that do Ill: O grant him a long and happy Reign, *that we may all live a peaceable and quiet Life under him, in all Godlineſs and Honeſty* (1 *Tim.* ii. 1, 2,). Defend him from all his Enemies; let him be ever beloved by thee, and let him ever love thee, and ever promote thy Love.

The Royal Family. Multiply, O Lord God, the Bleſſings of thy Love on their Royal Highneſſes the Prince and Princeſs of *Wales*, the Duke, the Princeſſes, the Iſſue of the Prince and Princeſs of *Wales*, and on all the Royal Family: Give them Grace to exceed others, as much in Goodneſs as in Greatneſs, and make them ſignal Inſtruments of thy Glory, and Examples of thy Love.

Of Subjects. O my God, give Grace to me, and to all my Fellow-ſubjects, next to thy own infinite Self, to love and honour, to fear and obey our Sovereign Lord the King, thy own Vicegerent, *for Conſcience-ſake*, (Rom. xiii. 1, *&c.* 1 Pet. ii. 13. Tit. iii. 1.) and for thy own ſake, who haſt placed him over us: O may we ever faithfully render him his due Tribute; O may we ever pray for his Poſterity, ſacrifice our Fortunes and our Lives in his Defence, and be always ready rather to ſuffer than reſiſt.

Of eccleſiaſtical Parents. Glory be to thee, O Lord, who haſt ordained Paſtors, and haſt given them the Power of the Keys; to be our eccleſiaſtical Parents; to watch over our Souls; to inſtruct us in ſaving Knowledge (*Mal.* ii. 7.); to guide us by their Examples; to pray for, and to bleſs us; to adminiſter ſpiritual Diſcipline in thy Church, and to manage all the Conveyances of thy Divine Love.

Of the People under their Care. O my God, for thy Love's ſake, let me ever honour and love the Miniſters of thy Love, *the Embaſſadors thou doſt ſend in thy ſtead, to beſeech*

beſeech us Sinners to be reconciled to thee (2 Cor. v. 20.); to offer thy Enemies Conditions of Love, of Love eternal: O may I ever hear them attentively, practiſe their heavenly Doctrine, imitate their holy Examples, pay them their Dues, and revere their Cenſures! *Heb.* xiii. 7, 17. 1 *Tim.* v. 17.

Of œconomical Parents, Maſter and Miſtreſs.

O my God, for the ſake of thy Love, grant I may ever love, and provide for my Servants, [Servant] and may treat them like Brethren; let me never exact from them immoderate Work: O may I always give them juſt Wages, and equitable Commands, and good Example, and merciful Correction: Grant, Lord, I may daily allow them Time for their Prayers, indulge them due Refreſhments, and may take care of their Souls, and perſuade them to love thee; remembering, *that I alſo have a Maſter in Heaven*, Col. iv. 1. Eph. vi. 9.

Of Servants.

Give me Grace, O my God, for the ſake of thy Love, to honour, and love, and obey my Maſter, [and Miſtreſs] and to ſerve him [her] with Diligence and Faithfulneſs, and Readineſs to pleaſe (1 *Tim.* vi. 1, 2. *Col.* iii. 22, 23, 24. *Eph.* vi. 5, 6, 7, 8.) and to pray for him [her, them]; *and whatever I do, to do heartily, as to thee, O Lord, and not to him* [her, them].

Of other Superiors.

O my God, let thy Love incline me to love, and to honour all whom thou haſt any way made my Superiors, ſuitably to their Quality, (*Lev.* xix. 32. 1 *Tim.*

v. 1, 2, 3. 1 *Pet.* v. 5.) or Age, or Gifts, or Learning, or Wiſdom, or Gravity, or Goodneſs.

O my God, grant that, for thy ſake, I may ever love and honour all that are, or have been, Inſtruments of thy Love to me, in doing me Good: O may I reverence my Teachers, (*Gal.* vi. 6.) be grateful to my Benefactors, and may I have always a peculiar Reſpect to my particular Paſtor!

Of Equals and Inferiors.

O my God, let thy Love engage me to love thoſe whom thou haſt obliged to love me; to ſhew Conſtancy, and Fidelity, and Sympathy, and Love, and Communicativeneſs to my Friend; to be affectionate to my Brethren and Siſters; to be kind and affable to my Equals, condeſcending to my Inferiors; to be, all the poſſible ways I can, univerſally helpful, and obliging, and loving, to all, *Rom.* xiv. 10. 1 *Pet.* iii. 8.

O my God, O my Love, let thy all-powerful Love abound in my Heart, and in the Hearts of all that profeſs thy Name, that in all theſe, and in all other poſſible Inſtances of Duty, our Lives may be continually employed to love thee, and for thy ſake to love our Neighbour, and to excite our Neighbour to love thee.

The ſeveral Forms which contain the Duties of Parent and Child, of Maſter and Servant, &c. are to be uſed by every one, according as may ſuit with his Circumſtances, or as he ſtands in any of thoſe Relations.

O my

O my God, O my Love, I renounce, and deteſt, and bewail, as odious and offenſive to thee, as directly oppoſite to thy Love, and the Love of my Neighbour, for thy ſake, Sins forbidden.

All Diſhonour to our Superiors, in either deſpiſing them, ſpeaking Evil of them, or in irreverent Behaviour.

All Unnaturalneſs to Children.

All Undutifulneſs, or Stubbornneſs, or Diſobedience, or Diſreſpect, to Parents, 2 *Tim.* iii. 2, 3, 4.

All Rebelling, or Reviling, or Murmuring, againſt the King, or againſt his Miniſters, 1 *Sam.* xxvi. 9. *Eccleſ.* x. 20. *Acts* xxiii. 5.

All Defrauding, Undervaluing or Rejecting lawful Paſtors, *Mat.* x. 14.

All Schiſm, (1 *Cor.* i. 10. 3 *Epiſt. John* 9.) and Contempt of their regular Cenſures.

All Falſeneſs, or Negligence, or Refractorineſs, to Maſters or Miſtreſſes, *Tit.* ii. 9, 10. *Mal.* ii. 10.

All Rudeneſs, Ingratitude, Treachery, want of brotherly Love and Unfaithfulneſs.

All the leaſt Tendencies to any of theſe Impieties.

From all theſe, and the like hateful Violations of thy Love, and of the Love of my Neighbour, and from the Vengeance they juſtly deſerve, O my God, O my Love, deliver me, and all faithful People.

O my God, O my Love, I earneſtly pray, that thy Love, and the Love of our Neighbour, may ſo prevail over our Hearts, that we may

ſadly lament and abhor all theſe Abominations, and may never more provoke thee.

Glory be to thee, O Lord, who, to teach us the Importance of this Duty of Subjection, haſt placed it the Firſt of all the Second Table, of all that relate to our Neighbour, and haſt made it the *Firſt Commandment with a Promiſe* (Eph. vi. 2.) to every Soul that conſcientiouſly keeps it, that *thy Days may be long in the Land which the Lord thy God giveth thee.*

Promiſe annexed to the Commandment.

Who would not love and obey thee, O my God, and for thy ſake his Superiors, when thou haſt promiſed to reward our Duty with a long happy Life here, or if thou ſeeſt it beſt for us, and to *take us away from the Evil to come,* (Iſa. lvii. 1.) by living a long Tract of Holineſs in a little Time, and at laſt, by prolonging our Bliſs to all Eternity in Heaven? for which gracious Promiſe, all Love, all Glory, be to thee.

The Sixth Commandment.

Sins forbidden.

O my God, O my Love, I renounce, and deteſt, and bewail, as odious and offenſive to thee, as directly oppoſite to thy Love, and to the Love of my Neighbour, for thy ſake,

All Duels and unlawful War, *James* iv. 1, 2. *Gen.* iv. 10, 11.

All doing Hurt to the Body and Life of my Neighbour, directly, by wounding or murdering him, *Gal.* v. 21.

Indirectly,

Indirectly, by contriving or employing others to harm him, *Luke* xxii. 2.

All the ways of procuring Abortion, *Exod.* xxi. 22, 23.

All Malice and Envy, Hatred (*Tit.* iii. 3.) and Revenge, Contention and Cruelty.

All Injury and Violence, all raſh, cauſeleſs, immoderate or implacable Anger, (*Eph.* iv. 26. *Rom.* i. 30, 31.) or contumelious Speaking or Reviling, *Mat.* v. 22.

All wilful Vexing, Grieving or Diſquieting him.

All Threatning, Ill-wiſhes, or Curſes, *Eph.* iv. 29, 31.

All needleſs Endangering ourſelves, and Self-murder, 1 *Tim.* v. 23. *Eph.* v. 29.

All Murdering of Souls, (1 *Tim.* v. 22.) by encouraging, enſnaring, tempting, commanding them to ſin.

All the leaſt Tendencies to any of theſe Impieties.

From all theſe, and the like hateful Violations of thy Love, and of the Love of my Neighbour, and from the Vengeance they juſtly deſerve, O my God, O my Love, deliver me, and all faithful People.

O my God, O my Love, I earneſtly pray, that thy Love, and the Love of our Neighbour, may ſo prevail over our Hearts, that we may ſadly lament and abhor all theſe Abominations, and may never more provoke thee.

Duties commanded.

O my God, O my Love, let thy unwearied and tender Love to me, make my Love unwearied and tender to my

my Neighbour, and zealous to procure, promote, and preſerve his Health, and Safety, and Happineſs, and Life, that he may be the better able to ſerve and to love thee.

O my God, O my Love, make me like thy own Self, all Meekneſs and Benignity, (2 *Cor.* x. 1. *Gal.* v. 22.) all Goodneſs and Sweetneſs, all Gentleneſs and Long-ſuffering.

Fill me full of good Wiſhes and Compaſſion, of Liberality in Alms-giving, according to my Abilities, (1 *John* iii. 17.) and of Readineſs to ſuccour, and relieve, and comfort, and reſcue, and pray for all, whom thy Love, or their own Neceſſities, or Miſeries, or Dangers, recommend to my Charity, 1 *Cor.* xiii. 4.

O let thy Love, thou God of Love, make me peaceful and reconcileable, always ready to return Good for Evil, to repay Injuries with Kindneſs, (*Mat.* v. 44. *Rom.* xii. 20.) and eaſy to forgive, unleſs in thoſe Inſtances, where the Impunity of the Criminal would be Injuſtice or Cruelty to the Publick.

O thou Lover of Souls, let thy Love raiſe in me a compaſſionate Zeal to ſave the Life, the eternal Life of Souls (*Dan.* xii. 3. *Jam.* v. 20.); and by fraternal, and affectionate, and ſeaſonable Advice, or Exhortation, or Correptions, to reclaim the Wicked, and to win them to love thee.

O my God, O my Love, let thy all-powerful Love abound in my Heart, and in the Hearts of all that profeſs thy Name, that in all theſe, and in all other poſſible Inſtances of Duty, our Lives may be continually employed to love thee, and

and for thy ſake to love our Neighbour, and to excite our Neighbour to love thee.

The Seventh Commandment.

O my God, O my Love, I renounce, and deteſt, and bewail, as odious and offenſive to thee, as directly oppoſite to thy Love, and to the Love of my Neighbour, for thy ſake, Sins forbidden.

All Adultery, and Violations of my Neighbour's Bed, in the groſs Act, robbing him of that he loves beſt.

All Adultery and Unchaſtity of the Eye or the Hand, *Mat.* v. 29.

All the Kinds or Degrees of Luſt, Fornication, Pollution of our own Bodies, and Works of Darkneſs, which it is a Shame to mention, *Eph.* v. 11, 12. iv. 19.

All Things that provoke or feed Luſt, impure Company, Diſcourſe, Songs, Books, or Pictures, *Eph.* iv. 29.

All laſcivious Dreſſes, (*Eph.* v. 3, 4, 5. 1 *Tim.* ii. 9. 1 *Pet.* iii. 3.) or Dances, or Plays; all Idleneſs or luxurious Diet, *Rom.* xiii. 13, 14. 1 *Pet.* iv. 3.

All the Exceſſes or Abuſes of lawful Marriage, all unreaſonable Jealouſies, and all Things that leſſen the mutual Kindneſs, or alienate the Affections, of thoſe that are married, 1 *Tim.* ii. 12. *Mat.* xix. 6.

All the leaſt Tendencies to any of theſe Impurities.

From

From all theſe and the like hateful Violations of thy Love, and the Love of my Neighbour, and from the Vengeance they juſtly deſerve, O my God, O my Love, deliver me and all faithful People.

O my God, O my Love, I earneſtly pray, that thy Love, and the Love of our Neighbour, may ſo prevail over our Hearts, that we may ſadly lament and abhor all theſe Abominations, and may never more provoke thee.

Duties commanded.

O my God, my Love, let thy pureſt Love, who art Purity itſelf, create in me a perfect Abhorrence of all Impurity, that I may purify myſelf as thou, Lord, art pure, 1 *John* iii. 3.

I know, O Lord, that I can never be *Partaker of the Divine Nature*, unleſs I *eſcape the Pollution that is in the World through Luſt* (2 Pet. i. 4.): O do thou therefore *cleanſe me from all Filthineſs of Fleſh and Spirit, that I may perfect Holineſs in thy Fear* (2 Cor. vii. 1.): Give me Grace *to poſſeſs my Veſſel in Sanctification and Honour*, (1 Theſſ. iv. 4.) and to keep thy Temple holy, that thy Spirit of Love may always there inhabit.

O my God, let my Love be chaſte to thee, chaſte to myſelf, chaſte to my Neighbour.

O my God, may thy Love ſet a ſtrict Guard on my Senſes, turn away mine Eyes, (*Job.* xxxi. 1, 7.) ſtop mine Ears, bridle my Tongue, and reſtrain my Hand, from all Uncleanneſs!

Lord, give me Grace to fly (2 *Tim.* ii. 22.) all Incitements, or Opportunities, or Inſtruments of

of defiling either my Neighbour or myſelf, *to beat down my Body, and to bring it into Subjection*, 1 Cor. ix. 27.

O my Love, let me live ever watching or praying, or profitably employed or buſied in thy Love, that I may leave no room, if poſſible, for any unclean Spirit to enter into my Soul, and tempt me.

O my God, O my Love, let thy all-powerful Love abound in my Heart, and in the Hearts of all that profeſs thy Name, that in all theſe, and in all other poſſible Inſtances of Duty, our Lives may be continually employed to love thee, and for thy ſake to love our Neighbour, and to excite our Neighbour to love thee.

Duty of married Perſons.

O thou God of Love, who haſt ordained the Marriage-ſtate for the Cure of our Paſſion, (1 *Cor.* vii. 9.) and the Comfort of our Life, (*Gen.* ii. 20.) and haſt made it the Emblem of that Divine Love and Union thou art pleaſed to bear towards thy Church (*Eph.* v. 22, 23, 24, *&c.*): Let the Force of thy myſtical Love teach us to love each other, and both of us to love thee.

O thou, who haſt made us one Fleſh, make us but one Soul alſo; let our Love be mutual, conſtant and inviolate, (*Col.* iii. 18, 19. 1 *Pet.* iii. 1, 17. 1 *Cor.* vii. 3, 4, 5.) full of Compliance, and Condeſcenſions, and Sympathy, and Forbearance towards each other.

Fill us, O God of Love, with reciprocal Care, and Zeal, and Charity, for each other's Happineſs,

neſs, temporal and eternal, and with a Delight in each other, excluſive of Loves but thine.

Lord, give us Grace to keep our *Marriage always honourable, and our Bed undefiled* (Heb. xiii. 4.); let the affectionate Authority of the one, and the ſubmiſſive Sweetneſs of the other, produce an intire Friendſhip and Harmony of Diſpoſitions, and fervent Interceſſions for each other: Give us, O Lord, an unafflicting Foreſight of our parting here, and a paſſionate Longing to be beatified near each other, in neighbouring Manſions above, that from thenceforth our Love to each other, and to thee, may be coeternal with thine.

The Eighth Commandment.

Sins forbidden. O my God, O my Love, I renounce, and deteſt, and bewail, as odious and offenſive to thee, as directly oppoſite to thy Love, and to the Love of my Neighbour, for thy ſake,

All kinds of Stealing, by open Robbery, Violence, or Invaſion, *Eph.* iv. 28. 1 *Pet.* iv. 15.

All Oppreſſion, or Extortion, or Rapine, (1 *Cor.* vi. 9, 10.) vexatious Law-ſuits, or griping Uſury.

All Fraud in Trade and Contracts, falſe Weights, and Meaſures, and Coin, 1 *Theſſ.* iv. 6. *Amos* viii. 5.

All concealing the Defects of our own Goods, or depretiating thoſe of our Neighbour, *Prov.* xx. 14.

All

All making haſte to be rich, or taking Advantage of the Ignorance or Neceſſity of the Perſons we deal with.

All With-holding our Neighbours Dues, or Detaining the *Hire of the Labourer*, James v. 4.

All Borrowing and not Paying, injurious Keeping the Goods of others, (*Pſal.* xxxvii. 21.) and Refuſing to make Reſtitution, *Luke* xix. 8.

All Breach of Truſt, or Removing of Landmarks, (*Prov.* xxii. 22, 23, 28.) waſteful Prodigality, avaritious Gaming, or idle Begging.

All Outrages to the Fatherleſs, the Widow, and the Stranger, *Jer.* vii. 6.

All the leaſt Tendencies to any of theſe Acts of Injuſtice.

From all theſe, and the like hateful Violations of thy Love, and of the Love of my Neighbour, and from the Vengeance they juſtly deſerve, O my God, O my Love, deliver me, and all faithful People.

O my God, O my Love, I earneſtly pray, that thy Love, and the Love of our Neighbour, may ſo prevail over our Hearts, that we may ſadly lament and abhor all theſe Abominations, and may never more provoke thee.

Duties commanded.

O my God, O my Love, let the Love of thy eternal and amiable Juſtice teach me a ſteady Juſtice in giving all Men their Due, ſince I cannot love my Neighbour, if I am unjuſt to him.

Lord, give me Grace to uſe my Neighbour as my Friend, as myſelf, to buy and ſell by juſt Weights and Meaſures, and to be content with moderate Gain, *Prov.* xi. 1. xx. 10, 17, 21.

To pay Debts and Wages, and conſcientiouſly to make Reſtitution for Injuries or Wrongs, or for Goods unlawfully gotten, *Mat.* v. 23.

Teach me, O my God, to uſe this World ſo as not to abuſe it (1 *Cor.* vii. 31.); to receive and manage all thy temporal Bleſſings with Thankfulneſs to thee, Sobriety to myſelf, and Charity to all beſides, *Luke* xi. 41.----

Make me ever, O my God, upright and faithful in Truſts, and Trade, and Agreements, diligent and honeſt in my Station and Calling, (2 *Theſſ.* iii. 10, 12.) and according to my Ability, willing to lend and remit to my poor Neighbours, *Pſal.* xxxvii. 26.

Whenever, O my God, I am forced to go to Law, O let me ever contend more for Right than Victory, and in all Proſecutions preſerve a charitable and an equitable Diſpoſition, *Luke* xvii. 3, 4.

O my God, O my Love, let thy all-powerful Love abound in my Heart, and in the Hearts of all that profeſs thy Name, that in all theſe, and all other poſſible Inſtances of Duty, our Lives may be continually employed to love thee, and for thy ſake to love our Neighbour, and to excite our Neighbour to love thee.

The Ninth Commandment.

Sins forbidden. O my God, O my Love, I renounce, and deteſt, and bewail, as odious and offenſive to thee, as directly oppoſite to thy Love, and to the Love of my Neighbour, for thy ſake,

All

All manner of *bearing falſe Witneſs againſt my Neighbour*, all falſe Accuſations, or Gloſſes, or Pleadings, or Teſtimonies, or Sentences in Courts of Judicature, (*Pſal.* lxxxii. 2. *Mat.* xxvi. 60. *Tit.* ii. 3. *Micah* iii. 9.) by concealing, or over-ſpeaking, or perverting Right and Truth.

All Things prejudicial or deſtructive to my Neighbour's good Name.

All Cenſoriouſneſs (*Mat.* vii. 1. *Prov.* xxvi. 18, *&c.* *James* iii. 6. 2 *Pet.* ii. 12, 18.) and Slander, Detraction and Calumny, forced Conſequences, or invidious Reflections.

All Scoffing, or expoſing the Infirmities of others.

All Whiſpering (*Rom.* i. 29. 1 *Tim.* v. 13. *Exod.* xxiii. 1.) and Tale-bearing, or raiſing of evil Reports, Suſpicions or Jealouſies, and all Evil-ſpeaking.

All Equivocations and Diſſembling, Flattery and Lying, *Eph.* iv. 25, 21.

All the leaſt Tendencies to any of theſe injurious Falſhoods.

From all theſe, and the like hateful Violations of thy Love, and of the Love of my Neighbour, and from the Vengeance they juſtly deſerve, O my God, O my Love, deliver me, and all faithful People.

O my God, O my Love, I earneſtly pray, that thy Love, and the Love of our Neighbour, may ſo prevail over our Hearts, that we may ſadly lament and abhor all theſe Abominations, and may never more provoke thee.

Duties commanded.

O my God, O my Love, who doſt love Truth, and doſt hate a Lie as perfectly diabolical, inſtil into my Soul an unalterable Love of Truth, that nothing may tempt me to deviate from an intire Veracity (*Prov.* xxiii. 23. *Pſal.* cxix. 163. *John* viii. 44.) in my whole Converſation, or become a Liar, which thy Soul abhors.

O Lord, give me Grace ever to ſpeak the Truth, and let my Heart and my Tongue always go together.

O my God, give me Grace to be tender of my Neighbour's good Name, (*Prov.* xxii. 1. *Eccleſ.* vii. 1.) ſince I cannot love him, if I take that from him which I know to be moſt dear to him.

Grant, O my God, for the ſake of thy own Love, that I may be always ready to vindicate my Neighbour's good Name on all Occaſions, that I may judge the beſt, (1 *Cor.* xiii. 5, 7.) and ſpeak well of him, and conceal or excuſe his Infirmities; that I may be impatient to hear, ſlow to believe, and unwilling to propagate evil Reports; that I may put candid Interpretations on his Actions, ſince the more he is defamed, the leſs able he is to ſerve thee, the leſs Credit he has to perſuade others to love thee.

O my God, O my Love, let thy all-powerful Love abound in my Heart, and in the Hearts of all that profeſs thy Name, that in all theſe, and in all other poſſible Inſtances of Duty, our Lives may be continually employed to love thee, and for thy ſake to love our Neighbour, and to excite our Neighbour to love thee.

The

The Tenth Commandment.

O my God, O my Love, I renounce, and deteſt, and bewail, Sins forbidden.
as odious and offenſive to thee, as directly oppoſite to thy Love, and to the Love of my Neighbour, for thy ſake,

All the inordinate Deſire of what is my Neighbour's, all Coveting his Houſe, or Wife, (*Mat.* v. 28.) or Servant, or Maid, or Ox, or Aſs, or any thing that is his.

All Diſcontentedneſs with my worldly Condition, and worldly Solicitude, *Mat.* vi. 24, 25, *&c.* xiii. 22.

All Covetouſneſs, or Repining at the Happineſs of others, 1 *Kings* xxi. 4, 5.

All taking Pleaſure in Sin, or Complacence in paſt Impurities, *Rom.* i. 32. *James* v. 5. 2 *Pet.* ii. 13.

All the firſt Motions, all the leaſt Tendencies to Concupiſcence, *Mat.* xv. 19.

From all theſe and the like hateful Violations of thy Love, and of the Love of my Neighbour, and from the Vengeance they juſtly deſerve, O my God, O my Love, deliver me and all faithful People.

O my God, O my Love, I earneſtly pray, that thy Love, and the Love of our Neighbour, may ſo prevail over our Hearts, that we may ſadly lament and abhor all theſe Abominations, and may never more provoke thee.

O my God, O my Love, thou art the great Searcher of Hearts, Duties commanded.

and doſt not only require outward Acts of Duty, but the inward Diſpoſition of the Heart; the Heart is the chief Sacrifice (*Prov.* xxiii. 26. iv. 23. *Mat.* xv. 19.) thou requireſt, the Heart is the proper Seat of thy Love, and my Heart I wholly devote to thee.

O my God, *create in me a clean Heart*, (Pſal. li. 10.) that the Fountain of Action being clean, the Streams may run clean alſo.

Give me a Heart, O thou, who only canſt change the Heart, intirely turned to thee; that may ſuppreſs and reſiſt all the firſt Springings of Luſt, before they ſhoot up into Conſent, (*James* i. 14, 15.) Approbation and Deſire, before Luſt conceiving brings forth Sin.

Lord, make me contented, (*Heb.* xiii. 5. *Phil.* iv. 11, 12, 1 *Tim.* vi. 6.) and thankful and well-pleaſed with that Portion thy providential Love has allotted me, and to acquieſce in thy Choice as beſt for me.

O great Lord of Hearts, lodge my Neighbour in my Heart next to myſelf; let all my Deſires be for his Good, and let it be the Subject of my Joy, (*Rom.* xii. 15.) and Praiſe, and Love, to ſee thy Love liberal to him, to ſee him abounding in thy Bleſſings.

O my God, my Love, what can a Soul enamoured of thee ever deſire but thee? O let the World never more have Place in my Heart: All my Affections I withdraw from that to fix on thee.

Forgive me, O my God, if I am unmeaſurably ambitious, it is only of thy Favour; forgive me, if I am unſatiably covetous, it is only

of

of thy Fruition; forgive me, if I am perpetually diſcontented, it is only becauſe I cannot love thee more.

O unconceivable Happineſs of Heaven! where my Ambition ſhall reſt on a Throne, where my Covetouſneſs ſhall be filled with the beatifick Viſion, and where I ſhall be eternally ſatisfied with Love!

O my God, O my Love, let thy all-powerful Love abound in my Heart, and in the Hearts of all that profeſs thy Name, that in all theſe, and in all other poſſible Inſtances of Duty, our Lives may be continually employed to love thee, and for thy ſake to love our Neighbour, and to excite our Neighbour to love thee.

Q. *My good Child, know this, that thou art not able to do theſe Things of thyſelf, nor to walk in the Commandments of God, and to ſerve him, without his eſpecial Grace, which thou muſt learn at all times to call for by diligent Prayer. Let me hear therefore, if thou canſt ſay the Lord's Prayer.*

A. *Our Father, which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation, but deliver us from Evil.* Amen.

Q. *What*

Q. *What deſireſt thou of God in this Prayer?*

A. *I deſire my Lord God, our heavenly Father, who is the Giver of all Goodneſs, to ſend his Grace unto me, and to all People, that we may worſhip him, ſerve him, and obey him as we ought to do. And I pray unto God, that he will ſend us all Things that be needful both for our Souls and Bodies; and that he will be merciful unto us, and forgive us our Sins; and that it will pleaſe him to ſave and defend us in all Dangers, ghoſtly and bodily; and that he will keep us from all Sin and Wickedneſs, and from our ghoſtly Enemy, and from everlaſting Death. And this I truſt he will do of his Mercy and Goodneſs, through our Lord Jeſus Chriſt. And therefore I ſay,* Amen. So be it.

Previous Conſiderations. O infinite Love, it is my Duty and my Happineſs to love thee; but, alas! my own ſad Experience teaches me, how little able I am to love.

Our Impotence to Good. Ah Lord! there is a dark Cloud of Ignorance ſpread over my Soul, that intercepts thy Beams: I cannot clearly ſee, I cannot fully know, how lovely thou art.

Ah Lord! whenever any Gleams of thy Lovelineſs break in upon my Spirit, and attract my Will, a Croud of ſtrange Loves importune and tempt me to wander after them.

Since,

Since, O my God, I can of myſelf neither know nor love thee, ſince I cannot by own Strength do *thoſe Things* thou requireſt, *nor walk in thy Commandments, nor ſerve thee*, nor think ſo much as one good Thought (2 *Cor.* iii. 5.); whither can I fly but only to thy free and unbounded Love? Thou art my Hope, my Help, and my Salvation (*Pſal.* lxii. 7. *John* xv. 4, 5.); thou only canſt teach and enable me to know and to love thy own Goodneſs. God is our Refuge.

By thy *ſpecial Grace*, O my God, by thy particular Aſſiſtance, by the Strength of thy Love, *I can do all Things* (Eph. iii. 16. Phil. iv. 13.): O let thy Grace ever enlighten and inflame me; let it ever prevent, and accompany and follow me; let it ever excite, and increaſe, and ſupport thy Love in my Heart: O let it ever work in me both *to will and to do of thy good Pleaſure*, Phil. ii. 13. Our Aſſiſtance from God.

I know, Lord, that *thy Grace*, and all other Bleſſings, *I muſt learn at all times to call for by diligent Prayer*; and I adore and love thy infinite Benignity to Sinners, in indulging us the Privilege, the Honour, the Happineſs, to pray to thee, (*Rom.* x. 13.) to pour out our Souls, to breathe out our Deſires, to preſent our Wants, and to unboſom our Griefs, at thy Throne of Love. Gained by Prayer.

I praiſe and I love thee, O ſovereign Love, for not only permitting us miſerable Wretches to pray to thee, but alſo for giving us all imaginable Encouragements to pray.

En-

Encouragement to ſo important and divine a Duty.

I adore and love thee, O munificent Goodneſs, for inviting, (*Pſal.* l. 15.) for commanding us to pray (*Phil.* iv. 6.). I adore and love thee for pouring out thy holy *Spirit of Grace and Supplication* on us, (*Zech.* xii. 10.) to help our Infirmities, to aſſiſt us in praying, to make *Interceſſions for us with Sighs and Groans, that cannot be uttered*, (Rom. viii. 26.) with the utmoſt Ardours of a penitential and indigent Love. I adore and love thee for giving us ſo many glorious Promiſes (*Mat.* vii. 7.) of hearing our Prayers, ſo many firm Aſſurances of a gracious Acceptance.

A Pattern of Prayer.

O thou great Prophet of Divine Love, who, as if thy Invitation, and Command, and Aſſiſtance, and Promiſe, were not enough to move us to pray, haſt condeſcended to teach us this Duty thyſelf, and to give us a perfect Pattern of Prayer; for which I adore and love thee.

A Form moſt condeſcending.

Glory be to thee, O bleſſed Maſter of Devotion, who in dictating a Form of Prayer, and injoining us to uſe it, (*Mat.* vi. 7, 8, 9. *Luke* xi. 2) haſt complied with our Weakneſs, and warned us not to rely on raſh and unpremeditated Effuſions; who, in dictating a ſhort Form, haſt taught us to avoid *vain Repetitions*, or *thinking we ſhall be heard for much Speaking*, and to meaſure our Prayers rather by their Fervency than Length.

That

That Prayer, which was compoſed by thy own Self, *O God*, that deareſt Prayer, we are ſure is moſt divine and excellent, and perfect like its Author, and moſt agreeable and acceptable to thee; for which I adore and love thee. Moſt divine.

O bleſſed Jeſus, the only Beloved of God, thou beſt underſtandeſt the Language of Love, and in that Language thou haſt taught us to pray; and whenever we pray in that Language, we have an humble Confidence thy heavenly Father will hear us, who with the Words of his own beloved Son will ever be well pleaſed; and therefore I adore and love thee. Moſt acceptable.

Thou, O heavenly Guide of our Devotion, and our Love, by teaching us to pray, haſt ſhewed us, that Prayer is our Treaſury where all Bleſſings are kept, our Armoury where all our Strength and Weapons are ſtored, the only great Preſervative, and the very vital Heat of Divine Love. Give me Grace therefore to call on thee *at all times by diligent Prayer*. Neceſſity of Prayer.

O the unſpeakable Miſery of thoſe, who either totally neglect the Duty of Prayer, (*Pſal.* x. 4.) or elſe profane it by drawing near to God with their Lips, when their Hearts are far removed from him, whoſe Prayers, being void of all Devotion and Concern, are turned into freſh Sins (*Pſal.* cix. 7.)! How deſervedly ſhall he have God for his Enemy, who would not beg Pardon of a moſt reconcileable Father? How deſervedly ſhall he ſuffer Miſery of thoſe who do not pray.

ſuffer eternal Wrath, who thought Heaven not worth the aſking?

Prayer ought to be daily.

O my God, let me daily offer up to thee my Morning and Evening Sacrifice (*Pſal.* v. 3. cxli. 2.) in private, and in publick too, if my Circumſtances permit; and, as near as I can, let me omit no Opportunities of praying, or of praiſing thee.

Inceſſant.

O my God, may I ever *keep myſelf in thy Love, by praying in the Holy Ghoſt*, (Jude 20, 21.) and by *praying without ceaſing*, (1 *Theſſ.* v. 17.) ſince I inceſſantly want the Succours of thy Love.

Ah Lord! I know my Devotion has daily many avoidable and neceſſary Interruptions, and I cannot always be actually praying; all I can do, is, to beg of thy Love, to keep my Heart always in an habitual Diſpoſition to Devotion, and in Mindfulneſs of thy Divine Preſence, that I may perpetuate my Prayer by frequent Ejaculations.

O my God, as thy infinite Love is ever ſtreaming in Bleſſings on me, O let my Soul be ever breathing Love to thee.

Joined with Reading and Meditation.

O my God, to Prayer, whereby I addreſs to thee, give me Grace to add the daily Reading and Meditation of thy Word, (*Pſal.* i. 2.) whereby thou art pleaſed to converſe with me.

It is thy abundant Love to us, O Lord, that thou indulgeſt us thy Word in our own mother Tongue, that from thoſe dear Volumes of thy

Love,

Love, every devout Lover may daily, and on all Occaſions, ſupply proper Fuel to his Love; for which, all Love, all Glory, be to thee.

The Method of Prayer.

I adore and love thee, O heavenly Oracle of Love, for contriving this Prayer in that admirable Method; that thou haſt withal taught us all the Requiſites of an acceptable Prayer; thou, in the Preface, haſt taught us *how to pray:* In the Petitions, for *what to pray:* And in the Concluſion, *what ought to be the End of our Prayers:* For which, I adore and love thee.

Father.

The Preface teacheth how to pray. To whom. To God only.

Glory be to thee, O Jeſu, who haſt taught us to whom to direct our Prayers, to God only, (*Pſal.* lxv. 2.) ſince he only is Omniſcient to know, and All-ſufficient to ſuccour us in, all our Neceſſities.

For Jeſus ſake.

Glory be to thee, who haſt taught us, for whoſe ſake only we can hope to be heard, even for thy own, O bleſſed Jeſus; for it is through thy alone Mediation (*John* xvi. 23. *Epheſ.* i. 6, ii. 18.) that we Sinners call God *Father*, or have Acceſs to his Throne.

With the Affections of a Child.

Glory be to thee, O beloved Jeſu, who, in teaching us to call God *Father*, haſt taught us to pray with the Affections of a Child, with reverential Love, and Reliance on the paternal Care, and Benig-

nity, and Love of our heavenly Father, *Isa.* lxiii. 15, 16. *Luke* xi. 13. *Mal.* i. 6.

Our Father.

Of a Brother. Glory be to thee, O Lord, who, in teaching me to call God *Our Father*, haſt taught me not to confine my Charity to myſelf, but to pray alſo with the Affections of a Brother, and to inlarge it, (*Epheſ.* iv. 6. 1 *Pet.* iii. 8.) to all Mankind, who are Children by Creation, to all Chriſtians, who are Children by Adoption, of the ſame heavenly Father. O give me that brotherly Kindneſs to them all, that I may beg the ſame Bleſſings for them as for myſelf, and earneſtly pray, that they may all ſhare with me in thy fatherly Love.

Which art in Heaven.

With the Humility of a Suppliant. Glory be to thee, O thou Beloved of the Father, who, in teaching us to pray to *Our Father in Heaven*, haſt taught me the infinite Diſtance between God and us, and to pray with the Humility of a Suppliant, (*Eccleſ.* v. 1. *Heb.* xii. 28, 29.) with that Awe that becomes a frail Creature, a miſerable Sinner, before his Creator, and his Judge.

O Father Almighty, though thou filleſt all Places, yet thy Glory is moſt manifeſted in Heaven, and there thy Majeſty does moſt illuſtriouſly

illuſtriouſly dwell, and to thy Throne there (*Pſal.* xi. 4. *Iſa.* lvii. 15.) are we to lift up our Hearts when we pray: O let my Soul fly up to thee, when I pray, in heavenly Thoughts, and Deſires, and Love: O let me ſavour nothing of the Earth, whenever I treat with thee in Heaven!

Petitions in general teach us for what to pray. For Things lawful.

Glory be to thee, O gracious Lord, who, in the Petitions of thy moſt divine Prayer, haſt taught us for what we are to pray; for all Bleſſings, temporal and eternal; for all Things lawful, *and according to thy Will*, 1 *John* v. 14, 15.

And in what Order.

Glory be to thee, O Jeſu, who, in ranking the Petitions for ſpiritual Bleſſings firſt, haſt taught us to ſeek Heaven in the firſt place (*Mat.* vi. 33.). Grant, Lord, that I may always beg thy Bleſſings in their due Order, that I may pray for Bleſſings ſpiritual with holy Violence, (*Mat.* xi. 12.) with Importunity, and Reſolution not to be denied, as being the proper Ingredients of thy Love, and abſolutely neceſſary to my eternal Welfare, (*Gen.* xxxii. 26.) and for temporal, with Indifference and Reſignation to thy Will, ſince I may love thee, and be eternally happy without them.

Hallowed be thy Name.

In particular for Bleſſings Spiritual relating to God.

O Lord God, may *thy Name*, (*Pſal.* viii. 1, 9. cxi. 9.) thy own glorious and amiable Self,

have a Love and Honour ſeparate, and incommunicable. May thy infinite Goodneſs and Greatneſs be for ever, by all Men, and all Angels, confeſſed, and admired, and adored, and magnified, (*Pſal.* cxlviii.) both in private and publick, in our Hearts, our Mouths, and our Lives.

All Creatures ſhare in thy Goodneſs, (*Pſal.* cxlv. 9, 10.) O God: O let all Creatures help us to glorify thy Name.

O may every thing, that hath Breath, praiſe the Lord!

Thy Kingdom come.

O thou King of Kings, may *thy Kingdom of Grace* (Luke i. 32. Mat. iii. 2. Col. i. 13.) the Church Militant, the Catholick Seminary of Divine Love, come to its utmoſt evangelical Perfection in this Life.

O may thy Goſpel, Lord, be daily propagated, unbelieving Nations converted, (*Iſa.* ii. 2, 3.) and the Number of thy Saints augmented.

Grant, O Lord God, that thy true Religion, thy Word, thy Conveyances of Grace, all the holy Inſtitutions, Laws and Governors, fixed by thee in thy ſpiritual Kingdom, (*John* xviii. 36.) may be loved, and honoured, and obeyed; and, that thy faithful Subjects may be protected againſt all the Malice of wicked Men, or the Powers of Darkneſs, 1 *Pet.* iii. 13. *Mat.* xii. 28, 29.

O my God, let it be thy good Pleaſure to put a Period to Sin and Miſery, to Infirmity and Death;

Death; to complete the Number of thine Elect, and to haſten thy Kingdom of Glory (2 *Pet.* i. 11.); that I, and all that wait for thy Salvation, may, in the Church triumphant, eternally love and glorify thee.

Thy Will be done in Earth, as it is in Heaven.

O my God, thy Will, and thy Commands, *are moſt holy, juſt and good*, (Rom. vii. 12.) and condeſcending to our Weakneſs, and by no means grievous (1 *John* v.): O give me Grace conſciencioufly to obſerve them.

Thy bleſſed Angels, O Lord, *always behold thy Face in Heaven* (*Mat.* xviii. 10.); they have the beatifick Viſion of thy incomparable Amiableneſs; they cannot but unalterably chuſe thee; they muſt needs, to the utmoſt of their Capacity, praiſe and love thee; they cannot poſſibly offend thee (*Pſal.* ciii. 20.); they ever perfectly obey thee, and are always upon the Wing at thy Command.

Lord, give me Grace, in Imitation of the bleſſed Spirits above, to ſet thee always before me; O fix my ſerious Contemplation on thee. Raviſh my Soul with a lively Senſe of thy infinite Amiableneſs; O vouchſafe me one ſhort Glimpſe of thy Goodneſs. O may I once *taſte and ſee how gracious thou art*, (Pſal. xxxiv. 8.) that all Things beſides thee may be taſteleſs to me; that my Deſires may always fly up towards thee; that I may render thee Love, and Praiſe, and Obedience, pure and chearful, conſtant and

zealous, universal and uniform, like that the holy Angels render thee in Heaven.

Give us this Day our daily Bread.

Petitions relating to ourselves.

Glory be to thee, O heavenly Benefactor, *who openest thy Hand, and fillest all Things living with Plenteousness*, Psal. cxlv. 16.

O let it be thy good Pleasure to give me, and all that wait on thy beneficent Love, our Food in due Season; *give us Bread*, and all that is comprehended by it, Health, Food, Raiment, and all the Necessaries of Life.

Give us, O heavenly Father, *daily Bread*, nothing to gratify our Luxury, but such a Competence (*Prov.* xxx. 8, 9.) as thy Divine Wisdom sees fittest for us.

Give us, O bountiful Creator, *daily Bread this Day*; teach us to live without covetous Anxiety for To-morrow, with a fiducial Dependence on thy fatherly Goodness, and to be content and thankful for the present Portion, (1 *Tim.* iv. 4. vi. 6. 1 *Pet.* v. 7.) thy Love has indulged us.

O merciful Lord, give us *our Bread*, that which is our own Bread, by honest Labour, (*Gen.* iii. 19. *Deut.* xxi. 17.) or a lawful Title; and grant, that we may never eat the Bread of Idleness, or of Deceit.

Do thou, Lord, *give* us our Bread; for unless thou givest it, we cannot have it; and together with our Bread give us thy Blessing,

(*Eccles.*

(*Eccleſ.* v. 19. *Mic.* vi. 14.) otherwiſe our very Bread will not nouriſh us.

Above all, O Lord God, give us the Bread of Life, the Bread that came down from Heaven, the Body and Blood of thy moſt bleſſed Son, to feed our Souls to Life eternal.

Bleſſed Jeſus, O that it might be *my Meat*, as it was thine, *to do the Will of thy heavenly Father* (John iv. 34.)!

And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us.

For thine own infinite Mercies ſake, and for the Merits of the Son of thy Love, *forgive me*, and all penitent Sinners, *our Treſpaſſes*, our Sins, known or ſecret, of Omiſſion or Commiſſion, which are the vaſt Debts (*Mat.* vi. 12. *Luke* xi. 4.) we owe to thy vindictive Juſtice.

Forgive us, O Lord, *as we forgive all them*, even our greateſt Enemies, that *treſpaſs againſt us*, their Treſpaſſes, which are infinitely inconſiderable in Compariſon of our Treſpaſſes againſt thee.

Glory be to thee, O Lord, who, to teach us Charity, haſt made our Forgiveneſs of others the Condition of obtaining thine.

O eaſy, O gracious Condition of Pardon! Who would not forgive his Brother a few *Pence* in this Life, to have *Ten Thouſand Talents* (*Mat.* xviii. 22, 24, 28.) forgiven in the next!

O let my Love, Lord, learn from thine, not only to forgive my Enemies, but to be zealous alſo to do them Good.

And

And lead us not into Temptation.

O Lord God, thou ſeeſt how our ghoſtly Enemies, the World, the Fleſh, and the Devil, are every Moment ſoliciting, inticing, alluring, or tempting us to Evil: O be merciful to us, ſave, and help, and deliver us.

Thou ſeeſt, O my God, how infirm I am, and how ready my own deceitful Heart is (*Jer.* xvii. 19.) to ſurrender itſelf to the Tempter; and I know, that *Satan* cannot tempt me without thy Permiſſion (*Mat.* viii. 31.): O lead me not, if it be thy good Pleaſure, ſuffer me not to fall into violent or laſting Temptations, that may endanger my Perſeverance.

I know, O heavenly Father, that to be tempted is no Sin, for thy own beloved Son, God incarnate, was tempted (*Mat.* iv. 1, 9.) to the moſt horrid of all Sins, *to fall down and worſhip* the very Devil: I know, Lord, the Sin lies in yielding to the Temptation.

O my God, if thou, for Trial of my Love, lead me into any great Temptation, and let me continue under it, thy Will, Lord, be done, not mine (1 *Cor.* x. 13. 1 *Pet.* v. 8. 2 *Cor.* xii. 7, 9. *James* iv. 7.): O let thy paternal Tenderneſs limit and controul the Tempter: O let thy all-ſufficient Grace reſtrain my Conſent, and keep me always on my Guard, watching and praying, and let me at laſt be more than Conqueror.

I am content, Lord, to be tried and aſſaulted, ſo I be not wicked, though it be grievous for

thoſe

thoſe that love thee, to be tempted to offend thee.

But deliver us from Evil.

O Father of Mercy, if thou thinkeſt fit to *lead me into Temptation, deliver me from the Evil* to which I am tempted: Deliver me from the Evil of Sin, and the Evil of Puniſhment, from the evil One, (1 *John* ii. 14.) from the evil World, (*Gal.* i. 4.) and from my own evil Heart, (*Heb.* iii. 12.) and from all Suggeſtions to Evil; for all that is evil is moſt hateful to thee, who art infinite Goodneſs, and moſt deſtructive of thy Love. And therefore, from all that is *evil*, O Almighty Lord, defend me.

For thine is the Kingdom, and the Power, and the Glory, for ever and ever.

The Concluſion teaches to pray for a right End, God's Glory.

I adore and love thee, O Jeſu, who, by concluding this Prayer with a Doxology, haſt taught us, that the right End of our Prayers ſhould be the Glory of God, that we ſhould be ever careful to mix Praiſe with our Prayers, and to be as zealous to give Thanks for what we receive, (*Phil.* iv. 6. *Neh.* ix. 5, 6.) as to pray for what we want.

To thee, O Lord God, do we pray, on thee only we rely and depend for Acceptance, to thee only we offer up our Praiſes; for *thine is the Kingdom* (Pſal. xlvii. 2, 7.) and ſovereign Right to diſpoſe of all Things; thine is *the Power* (*Pſal.* cxxxv. 6.) Almighty, to relieve and bleſs

us;

us; *thine is the Glory* (Pſal. xcvi. 7, 8.). All the Communications of thy Goodneſs, as they flow from thee, return to thee again in Sacrifices of Love, of Praiſe, and Adoration.

Amen.

For the ſake, O heavenly Father, of thy Beloved, (2 *Cor.* i. *Rev.* iii. 14.) in whom all *thy Promiſes are Amen*, and who is himſelf *the Amen, the faithful and the true Witneſs* of thy Love to us. Hear me, and pardon my Wanderings and Coldneſs, and help me to ſum up and enforce my whole Prayer; all my own Wants, and all the Wants of thoſe I pray for, in a hearty, and fervent, and comprehenſive *Amen*.

The Pledges of Love. The Sacraments.

Q. *How many Sacraments hath Chriſt ordained in his Church?*

A. *Two only, as generally neceſſary to Salvation, that is to ſay, Baptiſm, and the Supper of the Lord.*

Their Number.

Glory be to thee, O crucified Love; out of thy wounded Side flowed Water and Blood, (*John* xix. 34.) the *Two Sacraments* which thou haſt *ordained in thy Church, Baptiſm, and the Supper of the Lord*, the one to initiate, the other to confirm us, in our Chriſtianity.

Glory be to thee, O Lord, who having *ordained Two Sacraments only*, and made them

generally

generally neceſſary to Salvation, (John iii. 5. vi. 53.) art yet pleaſed to *have Mercy rather than Sacrifice:* In Caſes where they cannot be had, and where a Surprize of Death may prevent their Adminiſtration, thou doſt ſupply the Want of them by thy merciful Acceptation of thoſe Perſons, who earneſtly deſire, and who are diſpoſed to receive them.

O bleſſed Jeſu, the greater thy Compaſſion is to thoſe ſincere Perſons who want thy Sacraments, by reaſon of their Infelicity, not their Choice, the greater will be thy Indignation againſt thoſe who wilfully neglect or contemn (*Luke* xiv. 24.) what thy adorable Love has ordained to be throughout thy whole Church uſed and revered; from which Neglect and Contempt of thy Love, good Lord, deliver me.

Nature.

Q. *What meaneſt thou by this Word Sacrament?*

A. *I mean an outward viſible Sign of an inward and ſpiritual Grace, given unto us, ordained by Chriſt himſelf, as a Means whereby we receive the ſame, and a Pledge to aſſure us thereof.*

Q. *How many Parts are there in a Sacrament?*

A. *Two: The outward viſible Sign, and the inward ſpiritual Grace.*

Glory be to thee, O tendereſt Love, who, to ſtoop to our weak and groſs Apprehenſion, haſt in the Two Sacraments made *an outward and viſible,* and familiar thing, to be the *Sign,* and Memorial,

Memorial, and Repreſentation, *of an inward and inviſible* myſterious and ſpiritual *Grace*.

Glory be to thee, O bountiful Love, for ordaining and giving us the Holy Sacraments (*Mat.* xxvi. 26, 27, 28.): Thou thyſelf only art the Author and Fountain of Grace, and thou only haſt the Right of inſtituting the Conveyances of thy own Grace: All Love, all Glory, be to thee.

Glory be to thee, O mighty Love, who haſt elevated theſe obvious and outward Signs, to an Efficacy far above their Natures, not only to ſignify, but to be, happy *Means* and Inſtruments to convey thy Grace to us, to be Seals and *Pledges* to confirm and *aſſure* to us the Communications of thy Love, that our Sight may aſſiſt our Faith, that if with due Preparation we receive them, both Parts of the Sacrament will go together; as certainly as we receive the *outward and viſible Sign*, ſo certainly ſhall we receive the *inward and inviſible Grace*; for which, all Love, all Glory, be to thee.

Baptiſm. Q. *What is the outward viſible Sign, or Form in Baptiſm?*

A. *Water; wherein the Perſon is baptized, in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

Q. *What is the inward and ſpiritual Grace?*

A. *A Death unto Sin, and a new Birth unto Righteouſneſs: For being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.*

Q. *What*

Q. *What is required of Persons to be baptized?*

A. *Repentance, whereby they forsake Sin; and Faith, whereby they stedfastly believe the Promises of God, made to them in that Sacrament.*

Q. *Why then are Infants baptized, when by reason of their tender Age they cannot perform them?*

A. *Because they promise them both by their Sureties: Which Promise, when they come to Age, themselves are bound to perform.*

Glory be to thee, O Lover of Souls; it was by thy preventing Love, that I was *baptized* with the *outward Sign, Water, in the Name of the Father, and of the Son, and of the Holy Ghost* (Mat. xxviii. 19.); that I should believe in the most Holy Trinity; that I should entirely live devoted to the three most adorable Persons, that I should wholly depend on their gracious Assistances, and that it should be my chief Care to love and glorify that tri-une Love, the Author of my Salvation. The outward Sign.

Glory be to thee, O Jesu, who by *Water*, that washes away the Filth of the Body, dost represent to my Faith thy *invisible Grace in Baptism*, (Ezek. xxxvi. 25.) which spiritually washes and cleanses the Soul. The invisible Grace.

Glory be to thee, O blessed Lord, who in Baptism savest us, not by the outward Washing, but by the inward purifying Grace accompanied

with a ſincere Vow, and *Stipulation of a good Conſcience towards God* (1 Pet. iii. 21.); by which thy propitious Love brought me into thy Church, the ſpiritual Ark, to ſave me from periſhing in the Deluge of Sin, which overwhelms the Generality of the World; and therefore all Love, all Glory, be to thee.

Glory be to thee, O all-powerful Love, by whoſe *inviſible Grace* we in Baptiſm die to Sin (*Rom.* vi. 3, 4.) to all carnal Affections, renouncing and deteſting them all, and reſolving to take no more Pleaſure in them, than dead Perſons do in the Comforts of Life. O may I ever thus die to Sin!

Glory be to thee, O Jeſu, who, from our *Death to Sin* in our Baptiſm, doſt raiſe us to a new Life, and doſt breathe into us the Breath of Love; *'tis in this Laver of Regeneration*, (Tit. iii. 5.) we are *born again by Water*, (John iii. 5.) *and the Spirit*, by a *new Birth unto Righteouſneſs*: That as the natural Birth propagated Sin, our ſpiritual Birth ſhould propagate Grace; for which all Love, all Glory, be to thee.

Glory be to thee, O moſt indulgent Love, who in our Baptiſm doſt give us the holy Spirit of Love, to be the Principle of new Life, and of Love in us, to infuſe into our Souls a ſupernatural, habitual Grace, and Ability to obey and love thee; for which all Love, all Glory, be to thee.

Glory be to thee, O compaſſionate Love, who, when we were conceived and *born in Sin*, (*Pſal.* li. 5.) of ſinful Parents, when we ſprang from a Root wholly corrupt, and were *all*

Children

Children of Wrath, (Eph. ii. 1.) haſt in our Baptiſm *made us Children* of thy own heavenly Father by Adoption and *Grace* (Rom. viii. 15.); When we were Heirs of Hell, haſt made us Heirs of Heaven, even joint Heirs with thy own Self, of thy own Glory; for which, with all the Powers of my Soul, I adore and love thee.

I know, O deareſt Lord, that I am thine no longer than I love thee; I can no longer feel the ſaving Efficacy of my Baptiſm, than I am faithful to my Vow I there made; no longer than I am a Penitent, no longer am I a Chriſtian: If I *name the Name of Chriſt, I am to depart from Iniquity* (2 Tim. ii. 19.). O do thou give me the Grace of true *Repentance* for all my *Sins*, for my original Impurity, and for all my actual Tranſgreſſions, that I may abhor and *forſake* them all; wound my Soul with a moſt affectionate Sorrow, for all the Injuries, and Affronts, and Diſhonours, I have offered to infinite Love.

Conditions required. 1. Repentance.

Glory be to thee, O moſt liberal Jeſu, for all thoſe exceeding great and precious *Promiſes* (2 Pet. i. 4.) of Pardon, and Grace, and Glory, which thou haſt *made to us* Chriſtians in the *Sacrament* of Baptiſm: O may I ever ſtedfaſtly believe, O may I ever paſſionately love, may I ever firmly rely on thy ſuperabundant Love in all theſe *Promiſes*; for which I will ever adore and love thee!

2. Faith.

Glory be to thee, O ſweeteſt Love, who in my Infancy didſt admit me to holy Baptiſm, who by thy preventing Grace, when I was a

little Child, didſt receive me into the evangelical Covenant, didſt take me up into the Arms of thy Mercy, and bleſs me (*Mat.* x. 16.). Glory be to thee, who didſt early dedicate me to thyſelf, to prepoſſeſs me by thy Love, before the World ſhould ſeize and defile me.

Ah gracious Lord! how long, how often have I polluted myſelf by my Sins! But I repent, and deplore all thoſe Pollutions, and I conſecrate myſelf to thee again: O thou moſt reconcileable Love, pardon and accept me, and reſtore me to thy Love: O let the Intenſeneſs of my future Love not only love for the time to come, but retrieve all the Love I have loſt.

Sureties. Glory be to thee, O tendereſt Jeſu, who, when by reaſon of my Infancy I could not *promiſe* to repent and believe for myſelf, didſt mercifully accept of the *Promiſe* of my *Sureties*, who *promiſed both for me*, as thou didſt accept for good to the Paralytick, (*Mat.* viii. 5.) the charitable Intentions of thoſe that brought him to thee, and of the Faith of the Woman of *Canaan*, (*Mark* ii. 5.) for the Cure of her Daughter; for which merciful Acceptance all Love, all Glory, be to thee.

O my God, my Lord, the *Promiſe* which was made by my *Sureties* for me, I acknowledge, that as ſoon as *I came* to a competent *Age*, I was *bound* myſelf *to perform*, and I own and renew my Obligation: I promiſe, O my Lord, with all the Force of my Soul to love thee; O do thou ever keep me true to my own Promiſe, ſince thou art ever unalterably true to thine; for which I will ever adore and love thee.

Q. *Why*

Q. *Why was the Sacrament of the Lord's Supper ordained?* The Supper of the Lord.

A. *For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.*

Q. *What is the outward Part, or Sign of the Lord's Supper?*

A. *Bread and Wine, which the Lord hath commanded to be received.*

Q. *What is the inward Part, or Thing signified?*

A. *The Body and Blood of Christ, which are verily and indeed taken and received by the Faithful in the Lord's Supper.*

Q. *What are the Benefits whereof we are Partakers thereby?*

A. *The strengthening and refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.*

Q. *What is required of them who come to the Lord's Supper?*

A. *To examine themselves, whether they repent them truly of their formerly Sins, stedfastly purposing to lead a new Life; have a lively Faith in God's Mercy through Christ, with a thankful Remembrance of his Death; and be in Charity with all Men.*

Glory be to thee, O crucified Love, who at thy last *Supper* didst *ordain* the holy Eucharist, the Sacrament and Feast of Love. Institution.

It was *for the continual Remembrance of the Sacrifice of thy Death, O* bleſſed Jeſu, *and of the Benefits we receive thereby,* that thou waſt pleaſed to *ordain* this ſacred and awful Rite: All Love, all Glory, be to thee.

Ah deareſt Lord! how little ſenſible is he of thy Love in dying for us, who can ever forget thee!

Ah woe is me, that ever a Sinner ſhould forget his Saviour! And yet, alas! how prone are we to do it!

Glory be to thee, O gracious Jeſu, who, to help our Memories, and to impreſs thy Love deep on our Souls, haſt inſtituted the bleſſed Sacrament, and commanded us, Do this in Remembrance of me.

O Jeſu, let the propitiatory Sacrifice of thy Death, which thou didſt offer upon the Croſs for the Sins of the whole World, and particularly for my Sins, be ever freſh in my Remembrance.

O bleſſed Saviour, let that mighty Salvation thy Love has wrought for us, never ſlip out of my Mind; but eſpecially, let my *Remembrance* of thee in the Holy Sacrament be always moſt lively and affecting.

O Jeſu, if I love thee truly, I ſhall be ſure to frequent thy Altar, that I may often remember all the wonderful Loves of my crucified Redeemer.

I know, O my Lord and my God, that a bare *Remembrance* of thee is not enough; O do thou therefore fix in me ſuch a *Remembrance* of thee, as is ſuitable to the infinite Love I am to remember: Work in me all thoſe holy and heavenly

heavenly Affections, which become the Remembrance of a crucified Saviour.

Glory be to thee, O adorable Jesus, who under the *outward* and *visible* Part, the *Bread and Wine*, Things obvious and easily prepared, both which *thou hast commanded to be* received, dost communicate to our Souls the Mystery of Divine Love, the *inward and invisible Grace*, thy own most blessed *Body and Blood, which are verily and indeed taken and received by the Faithful in thy Supper*; for which all Love, all Glory, be to thee. Parts outward.

O God incarnate, how the Bread and the Wine, unchanged in their Substance, become thy Body and thy Blood; after what extraordinary Manner thou, who art in Heaven, art present throughout the whole Sacramental Action, to every devout Receiver; *How thou canst give us thy Flesh to eat, and thy Blood to drink; how thy Flesh is Meat indeed, and thy Blood is Drink indeed; how he that eateth thy Flesh, and drinketh thy Blood, dwelleth in thee, and thou in him; how he shall live by thee, and be raised up by thee to Life eternal* (John vi. 54.); I can by no means comprehend; but I firmly believe all thou hast said, and I firmly rely on thy omnipotent Love, to make good thy Word; for which all Love, all Glory, be to thee. Invisible.

I believe, O crucified Lord, that *the Bread which we break* in the Celebration of the holy Mysteries, *is the Communication of thy Body* (1 Cor. x. 16.) and Real Presence.

the

the *Cup of Bleſſing which we bleſs*, is the Communicat on of thy Blood; and that thou doſt as effectually and really convey thy Body and Blood to our Souls by the Bread and Wine, as thou didſt thy Holy Spirit, (*John* xx. 22.) by thy Breath to thy Diſciples; for which all Love, all Glory, be to thee.

Lord, what need I labour in vain, to ſearch out the Manner of thy myſterious Preſence in the ſacrament, when my Love aſſures me thou art there? All the Faithful who approach thee with prepared Hearts, they well know thou art there; they feel the Virtue of Divine Love going out of thee, to heal their Infirmities, and to inflame their Affections; for which all Love, all Glory, be to thee.

O Holy Jeſu, when at thy Altar I ſee the *Bread* broken, and the *Wine* poured out, *O teach me to diſcern thy Body there* (1 Cor. xi. 29.): O let thoſe ſacred and ſignificant Actions create in me a moſt lively *Remembrance* of thy Sufferings, how thy moſt bleſſed Body was ſcourged, and wounded, and bruiſed, and tormented; how thy moſt precious Blood was ſhed for my Sins; and ſet all my Powers on work, to love thee, and to celebrate thy Love in thus dying for me.

Both Kinds. Glory be to thee, O Jeſu, who didſt inſtitute the holy Euchariſt in both Kinds, and haſt *commanded* both *to be received*, (Mat. xxvi. 26, 27. John vi. 53.) both the Bread and the Wine, both thy Body broken, and thy Blood ſhed: Thy Love, O Lord, has given me both, and both are equally

fig-

ſignificative and productive of thy Love: I do as much thirſt after the one, as I hunger after the other; I equally want both; and it would be grievous to my Love to be deprived of either.

Ah Lord! who is there that truly loves thee, when thou giveſt him two diſtinct Pledges of thy Love, can be content with one only? What Lover can endure to have one half of thy Love withheld from him? and therefore all Love, all Glory, be to thee, for giving both.

Benefits.

O my Lord, and my God, do thou ſo diſpoſe my Heart, to be thy Gueſt at thy holy Table, that I may feel all the ſweet Influences of Love crucified, *the ſtrengthening and refreſhing of my Soul, as our Bodies are by the Bread and Wine*; for which I will ever adore and love thee.

O merciful Jeſu, let that immortal Food, which in the holy Euchariſt thou vouchſafeſt me, inſtil into my weak and languiſhing Soul, new Supplies of Grace, new Life, new Love, Vigour, and new Reſolution, that I may never more faint, or droop, or tire, in my Duty.

O crucified Love, raiſe in me freſh Ardours of Love and Conſolation, that it may be henceforth the greateſt Torment I can endure, ever to offend thee, that it may be my greateſt Delight to pleaſe thee.

O amiable Jeſu, when I devoutly receive the outward Elements, as ſure as I receive them, I receive thee, I receive the Pledges of thy Love, to quicken mine: O indulge me, though but for a Moment, one beatifick Foretaſte of the Deli-

cioufneſs

ciouſneſs of thy Love, that in the Strength of that Deliciouſneſs I may perſeveringly love thee.

Preparation. Glory be to thee, my Lord, and my God, who haſt now given me an Invitation to thy heavenly Feaſt (*Mat.* xi. 28. *Luke* xiv. 17.): All Love, all Glory, be to thee.

Lord, give me Grace, that I may approach thy awful Myſtery, with penitential Preparation, and with a Heart fully diſpoſed to love thee.

Examination. O my God, my Judge, give me Grace, I moſt humbly beſeech thee, to *examine* (1 Cor. xi. 28.) my whole Life paſt, by the Rule of thy Commandments, before I preſume to eat of that Bread, and drink of that Cup; give me Grace ſadly to reflect on, and deplore all my Provocations, leſt, coming to the holy Euchariſt impenitent and unprepared, I receive *unworthily, and eat and drink my own Damnation.*

O thou great Searcher of Hearts, thou knoweſt all that Load of Impiety and Guilt under which I lie: O help me ſo impartially to judge and condemn myſelf, ſo humbly to repent and beg Pardon, that I may not be condemned at thy Tribunal, when I ſhall appear there at the laſt Day, that I may be ſet at thy Right-hand amongſt thy Lovers.

Lord, give me Grace to ſearch every Secret of my Heart, to leave no Sin, if poſſible, unrepented of; fill my Eyes full of Tears of Love, that with thoſe Tears I may lament all the Indignities I have offered thy Love.

But,

But, alas, alas! after the moſt ſtrict Examination we can make, who can number his Impieties, *who can tell how oft he offendeth* (Pſal. xix. 12.)? Lord, therefore, cleanſe me from my ſecret Faults, which in general I renounce and bewail.

O my God, thou who alone changeſt the Heart, O be thou pleaſed to change mine, change my Averſion to thee, into an entire Love of thee. O give me a filial *Repentance*, that with a broken and contrite Heart I may grieve, and mourn, and *repent*, for all my *former Sins*, and may for ever forſake them, and return to my Obedience. Repentance.

Let thy Love, O my God, ſo perfectly exhauſt my Soul, that I may for the future *ſtedfaſtly purpoſe to lead a new Life*, that I may renew my baptiſmal Vow, that I may hereafter live as a ſworn Votary to thy Love. Amendment.

O heavenly Father, ſettle in my Soul a *lively Faith in thy Mercy through Chriſt*, a ſteady Belief of all thy Love to Sinners, and an affectionate Reliance on the Merits and Mediation of thy crucified Son, of my being *accepted in the Beloved*, (Eph. i. 6.) for whom I will ever adore and love thee. Faith.

O my crucified God, thou ſovereign Inflammative of Love, let the *Remembrance of thy Death* ſet all the Powers of my Soul on work, that I may deſire and pant after thee (*Pſal.* xlii. 1, 2. lxiii. 1.), that I may admire and adore thee; that I may take heavenly Delight in thy gracious Preſence; Thankſgiving.

that

that with Praiſe and Thankſgiving, with Jubilation and Triumph, I may receive thee into my Heart; there I will have Love, only Love, always Love, to entertain thee.

Charity. Lord, when I preſent myſelf, and my Love, as all the Gift I have to offer at thy Altar, next to my Love to thee, and for the ſake of thy infinite Love to me, which I there remember, give me Grace to love my Neighbour, *and to be in Charity with all Men*, and *to walk in Love*, (Eph. v. 2.) *as thou haſt loved us, and as haſt given thyſelf for us, an Offering and a Sacrifice to God, for a ſweet-ſmelling Savour*; for which all Love, all Glory, be to thee.

In forgiving. O moſt reconcileable Jeſu, in this Memorial of thy Sufferings I ſee how thou didſt forgive me, and didſt love me when I was thy Enemy: O for thy deareſt Love to me, give me Love to forgive all my Enemies, (*Mat.* vi. 14, 15.) and to be at Peace with the World, as I deſire to be loved and forgiven, and to be at Peace with thee.

All that have any way injured me, O my God, I freely forgive, for thy ſake; O do thou alſo forgive them: Incline them to brotherly Charity, and let them at laſt feel the Comfort of that Reconciliation thou didſt make upon the Croſs; for which I will ever adore and love thee.

Reſtoring. O my God, if I have wronged or injured my Neighbour, O give me Grace to beg his Pardon, and, as I have Opportunity, to make him Satisfaction and Reſtitution, according to my Power.

O crucified

O crucified Love, whenever I ſee thee in any of thy poor Members, hungry, or naked, or in Diſtreſs, (*Mat.* xxv. 35.) O let the Remembrance of thy Love, in dying for me, engage me to contribute all I can to thy Relief; O may I ever be liberal in my Alms to thee, who wert ſo liberal of thy ineſtimable Blood for me! Giving.

It is very adviſeable, that Perſons, before they communicate, ſhould read over the whole Communion-office, or at leaſt the Exhortations there, which they will find to contain very proper, and plain, and excellent Inſtructions.

It were much to be wiſhed, that People would make more Uſe of their Common-Prayer-Books than they do, and apply the Prayers they meet with there to their own particular Conditions; for the Book is always at hand, and the Prayers are moſt ſafe, and familiar, and devout; and the more they affect us in our Cloſet, the more they will affect us in the Congregation; and well-meaning Souls will reap great ſpiritual Advantage from this Practice.

For Example; An humble poor Chriſtian, who, it may be, has no other Book but his Common-Prayer-Book, and who intends to come to the Holy Communion, may learn to turn the Communion-office to his own private Uſe, after this manner.

Almighty God, unto whom all Hearts be open, all Deſires known, and from whom no Secrets are hid, Prayer for the Holy Spirit.

cleanſe the Thoughts of my Heart by the Inſpiration of thy Holy Spirit, that I may perfectly love thee, and worthily magnify thy holy Name, through Chriſt our Lord. *Amen.*

Thankſgiving for our Redemption.

I give moſt humble and hearty Thanks to thee, O God the Father, the Son, and the Holy Ghoſt, for the Redemption of the World by the Death and Paſſion of our Saviour Chriſt, both God and Man, who did humble himſelf even to the Death upon the Croſs for us miſerable Sinners, who lay in Darkneſs and the Shadow of Death, that he might make us the Children of God, and exalt us to everlaſting Life.

Glory be to thee, O Jeſus, our Maſter and only Saviour, who to the end that we ſhould always remember thy exceeding great Love in thus dying for us, and the innumerable Benefits which by thy precious Blood-ſhedding thou haſt obtained to us, haſt inſtituted and ordained holy Myſteries as Pledges of thy Love, and for a continual Remembrance of thy Death, to our great endleſs Comfort.

To thee, therefore, O bleſſed Saviour, with the Father, and the Holy Ghoſt, I will give (as I am moſt bounden) continual Thanks: I ſubmit myſelf wholly to thy holy Will and Pleaſure, and will ſtudy to ſerve thee in true Holineſs, and Righteouſneſs, all the Days of my Life.

Confeſſion.

Almighty God, Father of our Lord Jeſus Chriſt, Maker of all Things, Judge of all Men, I acknowledge and bewail my manifold Sins, &c.

I lift up my Heart unto thee, O Lord; I give Thanks unto thee, O Lord our God; it is meet and right ſo to do; it is very meet, right, and my bounden Duty, that I ſhould at all Times, and in all Places, give Thanks unto thee, O Lord, Holy Father Almighty, everlaſting God. Praiſe.

But chiefly am I bound to praiſe thee for giving thy only Son Jeſus to die for my Sins, and to riſe again for my Juſtification.

Therefore, with Angels and Arch-angels, and with all the Company of Heaven, I laud and magnify, *&c.*

I do not preſume to come to thy Table, O merciful Lord, truſting in my own Righteouſneſs, *&c.* Prayers for our Communicating worthily.

Glory be to God on high, and on Earth Peace, Good-will towards Men: I praiſe thee, *&c.* Praiſe.

To theſe, as you ſee Occaſion, you may add many very good Prayers, ſhort and plain, and pertinent to your Purpoſe, which you may collect out of the Common-Prayer, and which will much further your Devotion, ſuch as theſe.

O Lord, who never faileſt to help and govern them whom thou doſt bring up in thy ſtedfaſt Fear and Love; keep me, I beſeech thee, under the Protection of thy good Providence, and make me to have a perpetual Fear and Love of thy Holy Name, through Jeſus Chriſt our Lord. *Amen.* For Fear and Love.

For Love. O God, who haſt prepared for them that love thee, ſuch good Things as paſs Man's Underſtanding, pour into my Heart ſuch Love toward thee, that I, loving thee above all Things, may obtain thy Promiſes, which exceed all that I can deſire, through Jeſus Chriſt our Lord. *Amen.*

Lord of all Power and Might, who art the Author and Giver of all good Things, graft in my Heart the Love of thy Name, increaſe in me true Religion, nouriſh me with all Goodneſs, and of thy great Mercy keep me in the ſame, through Jeſus Chriſt our Lord. *Amen.*

For Charity. O Lord, who haſt taught me, that all my Doings without Charity are nothing worth, ſend thy Holy Ghoſt, and pour into my Heart that moſt excellent Gift of Charity, the very Bond of Peace, and of all Virtues, without which, whoſoever liveth, is counted dead before thee. Grant this for thy only Son Jeſus Chriſt's ſake. *Amen.*

For Imitation of Chriſt. Almighty God, who haſt given thy only Son to be unto us both a Sacrifice for Sin, and alſo an Example of godly Life; give me Grace, that I may always moſt thankfully receive that his ineſtimable Benefit, and alſo daily endeavour myſelf to follow the bleſſed Steps of his moſt holy Life, through the ſame Jeſus Chriſt our Lord. *Amen.*

They that are ignorant, or that cannot read, ſhould go to their Pariſh Prieſt, or to ſome other diſcreet and learned Miniſter of God's Word, and

and desire him to teach them their Duty in private; and they that thus sincerely seek the Law at the Priest's Mouth, shall find that the Priest's Lips do preserve Knowledge, and shall not go away without a Blessing.

To God the Father, who first loved us, and made us accepted in the Beloved; to God the Son, who loved us, and washed us from our Sins in his own Blood; to God the Holy Ghost, who sheds the Love of God abroad in our Hearts, be all Love, and all Glory, for Time, and for Eternity. *Amen.*

DIRECTIONS for PRAYER,

For the DIOCESE of

BATH and *WELLS*.

To the poor INHABITANTS within the Dioceſe of *Bath* and *Wells*, THOMAS, their unworthy Biſhop, wiſheth the Knowledge and the Love of God.

Dearly Beloved in our Lord,

THE Catechiſm truly teaches all *Chriſtians*, that they are *not able of themſelves to do thoſe Things* they have vowed in their Baptiſm to do, namely, *To walk in the Commandments of God, and to ſerve him, without his ſpecial Grace*, or favourable Aſſiſtance; and this *they are to learn at all Times to call upon* God *for, by diligent Prayer*.

How good and ſeaſonable this Advice is, you will all ſee, if you conſider what helpleſs and needy Creatures the very beſt of Men are. Alas! our Weakneſs is very great, our Wants

are

are very many, our Dependence on God for all Things, all our Lives long, is intire, and abſolute, and neceſſary, and there is no way in the World to gain Help and Supplies from God, but by Prayer; ſo that it is as eaſy and as poſſible to preſerve a natural Life without daily Bread, as a *Chriſtian* Life without daily Prayer.

It was for this Reaſon that our Saviour himſelf took a particular Care to teach *his Diſciples to pray* (Luke xi. 1.); and it is for the ſame Reaſon, and in Imitation of our heavenly Maſter, that I have joined theſe Directions for Prayer to the Catechiſm.

Sure I am, the Zeal I ought to have for your Salvation, can ſuggeſt to me nothing more conducing to the Good of your Souls, than to exhort and beſeech you all, of either Sex, to learn how to pray.

This is the Firſt general Requeſt I ſhall make to you; and I am the more earneſt in it, becauſe my own ſad Experience has taught me, how ſtrangely ignorant common People uſually are of this Duty; inſomuch that ſome never pray at all, pretending they were never taught, or that their Memories are bad, or that they are not Book-learned, or that they want Money to buy a Book; and by this means, they live and die rather like Beaſts than Men; nay, their Condition is much worſe than that of Beaſts; for the Miſery of a Beaſt doth end at Death, but the Miſery of a wicked Man does then begin, and will endure to all Eternity.

To prevent then, as much as lies in me, the Damnation of thoſe Souls which God has committed

mitted to my Care, and to cure that lamentable Ignorance and Forgetfulneſs of God, which is the Cauſe of the Damnation of ſo very many, I do not only inceſſantly pray for you myſelf, but I beg of you all to pray for yourſelves, and I beſeech you to read the following Inſtructions; or if you cannot read yourſelves, to get ſome honeſt charitable Neighbours to read them often to you, that you may remember them; and God of his great Mercy reward the Charity of ſuch Neighbours.

If any of you, either by your own Negligence, or by the Negligence of your Parents, or for want of Catechizing in your Pariſh, are wholly ignorant of your Duty; though it be a moſt ſhameful and dangerous thing, for one who calls himſelf a Chriſtian, to know nothing of Chriſt or Chriſtianity; yet, if you are willing to learn, and beg Pardon of God for your wilful Ignorance hitherto, and will ſincerely do your Endeavour to get ſaving Knowledge, and heartily pray to God to aſſiſt you, you ſhall find, that the very *Entrance of God's Word giveth Light, that it giveth Underſtanding unto the Simple*, Pſal. cxix. 130.

I muſt warn you before-hand, that corrupt Nature will be very buſy in hindering the learning of your Duty, and Thoughts will ariſe in your Mind, that the Taſk will be too hard and too tedious for you to undertake; but I faithfully promiſe you, to impoſe no hard or tedious Taſk on you, but ſuch as you yourſelves ſhall confeſs to be very complying with your Infirmities; for our moſt compaſſionate Saviour teaches

me

me to ſay no more to you, than *you can bear*, *John* xvi. 12.

All I ſhall exhort you to, is to learn your Catechiſm, which you may do by Degrees: If you learn but a Line or two in a Day, you will, by God's Bleſſing, in a very ſhort time, learn it all over; and you will rejoice, and thank God, for the ſudden and happy Progreſs you have made.

God forbid you ſhould ever think yourſelves too old to learn to ſerve God, and to be ſaved, both which are taught in the Catechiſm, and therefore the Catechiſm is of Neceſſity to be learned; for how can you go to Heaven, if you never learned the Way thither? How can you be ſaved, if you do not know your Saviour?

'Tis a great Error to think, that the Catechiſm was made for Children only; for all *Chriſtians* are equally concerned in thoſe ſaving Truths which are there taught; and the Doctrine delivered in the Catechiſm is as proper for the Study, and as neceſſary for the Salvation, of a great Doctor, as of a weak *Chriſtian*, or a young Child.

But you will be the more encouraged to learn your Catechiſm, when you ſee how excellent a Help it will be to Prayer; for it will at the ſame time further your Knowledge, and your Devotion, both together; and the Prayers I intend to commend to you, are chiefly the very Anſwers in the Catechiſm, which being daily repeated, will be the better fixed in your Memory; and you cannot imagine any Advice for Prayer can be more eaſy and familiar, than that which directs

directs you to turn your very Catechiſm into Prayers.

You are by this Time, I hope, ſatisfied, that the Duty to which I exhort you, is no hard Taſk; and yet I will endeavour, by God's Aſſiſtance, to make it more eaſy, by putting you into an eaſy Method to attain it.

If you are wholly ignorant of your Catechiſm, let it be your firſt Care to learn ſuch Ejaculations, ſuch ſhort Prayers, as theſe, and ſay them often, and heartily.

Lord, have Mercy upon me.
Chriſt, have Mercy upon me.
Lord, have Mercy upon me.
Lord, pardon all my wilful Ignorance, and groſs Careleſneſs of my Duty, for the ſake of Jeſus my Saviour. Amen.

O my God, aſſiſt me in the learning of my Duty.
Lord, help me to know, and to love thee.
Lord, pity me; Lord, ſave me; Father, forgive me.
Glory be to thee, O Lord, who haſt hitherto ſpared me.
O that I might at laſt learn to glorify, and love, and ſerve thee!

Such ſhort Prayers as theſe, you may eaſily get by Heart; and the Method in which I adviſe you to proceed, is that in which Children are commonly taught, in regard I am now to look on you as a Child: For there are Two Sorts of Children; there are Children in Age, and *Children in Underſtanding* (1 Cor. xiv. 20.);

and

and in this latter reſpect you are Children, and the ſame Method for the moſt part is proper for you, which is proper for thoſe that are Children in Age.

I muſt therefore feed you with *Milk*, before you can be capable of *ſtrong Meat* (Heb. v. 13.); and I muſt look on you as *Lambs* of my Flock, which I am to uſe tenderly: And theſe following Directions, which I give to Parents, for the training up their Children in Piety, I do equally deſign for the training up of you. God, of his infinite Goodneſs, bleſs them to you both!

I exhort all you who are Parents, to inſtil good Things into your Children as ſoon as ever they begin to ſpeak; let the firſt Words they utter, if it be poſſible, be theſe, *Glory be to God:* Accuſtom them to repeat theſe Words on their Knees, as ſoon as they riſe, and when they go to Bed, and oft-times in the Day; and let them not eat or drink, without ſaying, *Glory be to God.*

As their Speech grows more plain and eaſy to them, teach them, who made, and redeemed, and ſanctified them, and for what End, namely, to glorify and to love God; and withal, teach them ſome of the ſhorteſt Ejaculations you can, ſuch as theſe:

Lord, help me; Lord, ſave me.
Lord, have Mercy upon me.
All Love, all Glory, be to God, who firſt loved me.
Lord, keep me in thy Love.

Within

Within a little time you may teach them the Lord's Prayer, and hear them ſay it every Day, Morning and Evening, on their Knees, with ſome one or more of the foregoing Ejaculations; and by Degrees, as they grow up, they will learn the Creed, and the whole Catechiſm.

Be ſure to teach your Children with all the Sweetneſs and Gentleneſs you can, leſt if you ſhould be ſevere, or ſhould over-taſk them, Religion ſhould ſeem to them rather a Burden than a Bleſſing.

As their Knowledge increaſes, ſo let their Prayers increaſe alſo, and teach them, as they go, to turn their Catechiſm into Prayers, after the manner which I ſhall ſhew you; and to confirm and improve their Knowledge, bring them duly to the Church to be catechized by the Pariſh Prieſt, that by his familiar and devout Explications of the Catechiſm, they may learn to underſtand it, and may be capable of reading the Expoſition on it, and other Books of Piety.

Take conſciencious Care to ſeaſon your Children, as early as you can, with the Love of God, which is *the firſt and great Command*, (Mat. xxii. 38.) and with *the Fear of God, which is the Beginning of Wiſdom* (Pſal. cxi. 10.); for the awful Love, and the filial Fear of God, muſt always go together.

The ſame Method you obſerve in teaching your Children, the ſame you may obſerve in teaching your Servants, according as you ſee they want Teaching; and you yourſelves will reap the Benefit of it, as well as your Servants; for the more devout Servants they are of God,

the

the more faithful Servants will they be to you.

Remember, you muſt teach both your Children and Servants by your Example as well as by your Inſtruction; for they learn beſt by Example: And if they ſee you give an Example of Fraud or Lying, of Revenge or Calumny, of Uncleanneſs or Drunkenneſs, of Curſing and Swearing, and Irreligion; inſtead of teaching them to obey God, you teach them to provoke him; inſtead of teaching them to honour God, you teach them to blaſpheme him; inſtead of leading them the Way to Heaven, you lead them the Way to Hell; and you will increaſe your own Damnation, by furthering theirs, which God forbid you ſhould ever do!

Now, that you may the better give a good Example to your Family, I will (by God's Help) give you a Method of daily Devotion, taken for the moſt part out of the Catechiſm, which will be ſuitable to all *Chriſtians*, be they never ſo well inſtructed, and which you may by little and little teach your Children; and which thoſe who have been bred up in Ignorance, and are Children in Underſtanding, and yet willing to be taught, may learn to ſay alſo, as the Capacities of either do increaſe; for a *Chriſtian* muſt never ſtand at a Stay, but muſt be always *growing in Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt* (2 Pet. iii. 18.).

A Method of daily Prayer.

As ſoon as ever you awake, offer up your firſt Thoughts and Words to God, ſaying,

Glory be to the Father, and to the Son, and to the Holy Ghoſt, Three Perſons and One God, bleſſed for evermore: All Love, all Praiſe, be to thee.

As you are riſing, ſay,

I laid me down and ſlept, and roſe up again, for the Lord ſuſtained me: All Love, all Glory, be to God, Pſal. iii. 5.

As ſoon as you are dreſſed, kneel down, as our Saviour himſelf *kneeled* (Luke xxii. 41.) at his Prayers, and remember you are in God's Preſence, and ſay your Prayers with Reverence and Devotion.

Morning Prayer.

Glory be to thee, O Lord God, for my Preſervation and Refreſhment, and for all the Bleſſings of the Night paſt; for which all Love, all Praiſe, be to thee.

Father, forgive me all the Evil of the Night paſt, for the Merits of Jeſus Chriſt my Saviour. Amen.

O merciful God, keep and protect, and bleſs me this Day, and proſper me in my Calling, and preſerve me from Sin and Danger, for the Merit of Jeſus my Saviour. Amen.

I believe

I believe in God the Father Almighty, &c.

All Love, all Glory, be to thee, O God the Father, who haſt made me and all the World.

All Love, all Glory, be to thee, O God the Son, who haſt redeemed me and all Mankind.

All Love, all Glory, be to thee, O God the Holy Ghoſt, who doſt ſanctify me, and all the elect People of God.

All Love, all Glory, be to thee, O Father of Mercy, who in my Baptiſm didſt make me a Member of Chriſt, thy own Child, and an Inheritor of the Kingdom of Heaven.

O my God, I do this Day dedicate myſelf to thy Service, and do renew the Promiſe and Vow of my Baptiſm.

I do from my Heart renounce the Devil and all his Works, the Pomps and Vanity of this wicked World, and all the ſinful Luſts of the Fleſh; from all which, good Lord, deliver me.

I believe all the Articles of the Chriſtian Faith, and I will keep thy holy Will and Commandments, and walk in the ſame all the Days of my Life.

All this, O Lord, I am bound to believe and do, and by thy Help ſo I will; and I heartily thank thee, O heavenly Father, who haſt called me to this State of Salvation, through Jeſus Chriſt my Saviour; and I pray unto thee to give me thy Grace, that I may continue in the ſame unto my Life's End.

Lord, hear me, help me, pardon my Failings, ſupply all my Wants, and the Wants of all faithful People, which I ſum up in the Words of thy own beloved Son:

Our Father, which art in Heaven, &c.

After the like manner you may pray at Night.

Evening Prayer.

Glory be to thee, O Lord, for my Preſervation, and for all the Bleſſings of the Day paſt; for which all Love, all Praiſe, be to thee.

Father, forgive me all the Sins I have this Day committed, either in Thought, or Word, or Deed, either againſt thee, or againſt my Neighbour, for the ſake of Jeſus my Saviour. Amen, Amen.

It grieves me, O merciful God, that I ſhould daily offend thee: But I repent. O pity and pardon me, for the ſake of Jeſus thy Beloved. Amen, Amen.

O my God, keep and protect, and bleſs me this Night, and preſerve me from Sin and Danger, for the ſake of Jeſus. Amen, Amen.

Lord, refreſh me this Night with ſeaſonable Sleep, that I may riſe the next Morning more fit and able to ſerve thee in my Calling, for the ſake of Jeſus thy Beloved. Amen, Amen.

I believe in God the Father, &c.

All Love, all Glory be to thee, our God the Father, who, &c. as in the Morning.

I deſire thee, O Lord God, O heavenly Father, who art the Giver of all Goodneſs, to ſend thy Grace unto me, and to my Wife and Children, to my Husband and Children, Father and Mother, Brethren and Siſters, Kindred and Friends, Maſter and Miſtreſs, [you muſt name theſe Relations, according as you ſtand related]

and

and to all People, that we may worſhip thee, ſerve thee, and obey thee, as we ought to do: And I pray unto thee, that thou wouldſt ſend us all Things that be needful, both for our Souls and Bodies, and that thou wilt be merciful unto us, and forgive us our Sins; and that it will pleaſe thee to ſave and defend us in all Dangers, ghoſtly and bodily, and that thou wilt keep us from all Sin and Wickedneſs, and from our ghoſtly Enemy, and from everlaſting Death: And this I truſt thou wilt do of thy Mercy and Goodneſs, through our Lord Jeſus Chriſt. Amen, *Lord, ſo be it.*

Lord, hear me, help me, pardon my Failings, ſupply all my Wants, and the Wants of all for whom I pray, which I ſum up in the Words of thy own beloved Son:

Our Father, which art in Heaven, &c.

As you are going to Bed, ſay,

I will lay me down in Peace, and take my Reſt; for it is thou, Lord, only, that makeſt me dwell in Safety, Pſal. iv. 9.

As you began the Day, ſo end it with glorifying God; and when you are in Bed, ſay,

Glory be to the Father, and to the Son, and to the Holy Ghoſt, Three Perſons and One God, bleſſed for evermore: All Praiſe, all Love, be to thee.

I earneſtly beg of God, to make you ſenſible yourſelves, and to give you Grace to make your

Children and Servants ſenſible alſo, how neceſſary, and happy, and heavenly a Duty Prayer is, and how many *exceeding great and precious Promiſes* God has made to them that devoutly pray to him; and if you are thus ſenſible, you will not content yourſelves with Morning and Evening Prayer only, but you will be deſirous, if you have Opportunity, to retire about Mid-day, for a few Minutes, that you may imitate the Devotion of holy *David*, and of *Daniel*, and pray *Three times a Day* (Dan. vi. 10.); and that you may not want a Help for Noon-tide Prayer, the Catechiſm ſhall ſupply you.

Prayer at Noon.

At Evening, and at Morning, and at Noon-day will I pray, and that inſtantly: Lord, hear my Voice, Pſal. lv. 19.

Glory be to the Father, and to the Son, and to the Holy Ghoſt: As it was in the Beginning, is now, and ever ſhall be, World without End. Amen.

All Love, all Glory, be to thee, O God the Father, who haſt firſt loved us, and haſt given thy beloved Son to die for our Sins, and to riſe again for our Juſtification.

Have Mercy upon me, O God, after thy great Goodneſs; according to the Multitude of thy Mercies do away mine Offences.

Waſh me thoroughly from my Wickedneſs, and cleanſe me from my Sin.

Make

Make me a clean Heart, O God, and renew a right Spirit within me, for the ſake of Jeſus thy Beloved. Amen.

O Lord God, who ſeeſt I am not able of myſelf to walk in thy Commandments, and to ſerve thee; be pleaſed to help and ſtrengthen me by thy ſpecial Grace, that I may daily and ſincerely perform my Duty towards thee, and my Duty towards my Neighbour, for the ſake of Jeſus my Saviour. Amen.

O my God, give me Grace to believe in thee, and to love thee with all my Heart, with all my Mind, with all my Soul, and with all my Strength; to worſhip thee, to give thee Thanks, to put my whole Truſt in thee, to call upon thee, to honour thy Holy Name, and thy Word, and to ſerve thee truly all the Days of my Life, for the ſake of Jeſus thy Beloved. Amen.

O my God, give me Grace to love my Neighbour as myſelf, to do to all Men as I would they ſhould do to me; to love, honour, and ſuccour my Father and Mother, [this Clauſe muſt be left out, if your Father and Mother be dead] *to honour and obey the King, and all that are put in Authority under him; to ſubmit myſelf to all my Governors, Teachers, ſpiritual Paſtors and Maſters; to order myſelf lowly and reverently to all my Betters; to hurt nobody by Word or Deed; to be true and juſt in all my Dealing; to bear no Malice nor Hatred in my Heart; to keep my Hands from Picking and Stealing, and my Tongue from Evil-ſpeaking, Lying and Slandering; to keep my Body in Temperance, Soberneſs, and Chaſtity, nor to covet or deſire other Mens*

Goods, but to learn and labour truly to get mine own Living, and to do my Duty in that State of Life unto which it has pleaſed thee to call me, for the ſake of Jeſus thy Beloved. Amen.

Lord, hear me, help me, pardon my Failings, ſupply all my Wants, which I ſum up in the Words of thy beloved Son:

Our Father, which art in Heaven, &c.

Inſtead of theſe two laſt Prayers, you may ſometimes ſay the Ten Commandments, which you may turn into a very good Prayer, by ſaying after every one,

Lord, have Mercy upon me, and incline my Heart to keep this Law.

Where you not only beg Pardon for the Sins you have committed againſt each Commandment, but you alſo beg Grace to keep it.

At the End of them you may ſay,

Lord, have Mercy upon me, and write all theſe thy Laws in my Heart, I beſeech thee.

And ſo conclude with the Lord's Prayer.

Do not think, that this Practice of Prayer will be too hard, or too long, for young Perſons, or for labouring People; for if you cannot ſay them all, ſay as much as you can; or if you are at Day-labour, or have not Time or Convenience to ſay them, offer up to God Two or Three hearty Ejaculations in their place; but if you

can

can get Time and Convenience, ſay them all; and I dare aſſure you, that all the Three Forms of Prayer, which I commend to you, will not in all take up a Quarter of an Hour; and certainly, that Perſon has very little Senſe of his Duty, very little Concern for his immortal Soul, very little Honour for God, or Value for Heaven, who will not ſpend One Quarter of an Hour in the Space of Four and Twenty Hours, in the Service of God, and the Salvation of his own Soul.

I do by all means exhort you to give your Servants a few Minutes Leiſure at Noon, to pray after your Example, and to uſe your Children to do the ſame; for they will ſoon be able to ſay the Lord's Prayer, and Two or Three Ejaculations; and teach them to ſay theſe at Noon, as well as at Morning and at Night; and 'tis incredible to think how much Good this Practice will do them, and what great Comfort you yourſelves will reap from the early Devotion of your Children.

To further this Devotion in your Children, inſtead of idle Tales and Songs, which pollute their Souls, and when they come to be ſerious, will take them great Pains to unlearn; you muſt teach them ſhort Pſalms by heart, which will exerciſe their Memories and Piety both together. As you teach the Pſalms to your Children, I exhort you to learn them yourſelves.

You cannot imagine the great Benefit of learning Pſalms by heart; for when you are under any Temptation, or are in any Affliction, or when you lie waking in the Night, or when ſick,

ſick, theſe Pſalms will come into your Mind; and the devout repeating them, will yield you moſt ſeaſonable Conſolations.

The very common People, in the firſt and pureſt Ages of the Church, were ſo ſenſible of the ſpiritual Advantages of learning Pſalms, that they learned the whole Pſalter by heart, and ſung or ſaid the Pſalms in their Shops, and at the Plough, inſomuch that St. *James* makes it the proper Expreſſion of Chriſtian Mirth, (James v. 13.) *If any Man be merry, let him ſing Pſalms.*

This is the way to ſtore your own and your Childrens Minds with Ejaculations, or ſhort Prayers for all Occaſions, which I adviſe both Old and Young to accuſtom themſelves to, becauſe it is the true way of Praying without ceaſing, and it is a Kind of Prayer more eaſy, and may be uſed at any Time of the Day, or in any Place, and is one of the moſt efficacious Means in the World, to keep us in God's Favour, which is of all things moſt deſirable.

Ejaculations.

At going out, or coming in.

Lord, bleſs my going out and coming in, from this time forth for evermore, Pſal. cxxi. 8.

At Meals.

Lord, grant, that whether I eat or drink, or whatever I do, I may do all to thy Glory, 1 Cor. xix. 31.

At Work.

Proſper thou the Works of my Hands, O Lord; O proſper thou my Handy-work, Pſal. xc. 17.

In the Shop or Market.

Lord, give me Grace to uſe this World ſo as not to abuſe it, 1 Cor. vii. 31.

Lord, grant that I may never go beyond, or defraud my Brother in any Matter; for thou art the Avenger of all ſuch, 1 Theſſ. iv. 6.

In Temptation or Danger.

O God, make ſpeed to ſave me: O Lord, make haſte to help me.

At any Time of the Day.

Where-ever I am, whatever I do, thou, Lord, ſeeſt me: O keep me in thy Fear all the Day long, Prov. xxiii. 17.

Lord, give me Grace to keep always a Conſcience void of Offence towards thee, and towards Men, Acts xxiv. 16.

Lord, teach me ſo to number my Days, that I may apply my Heart to Wiſdom, Pſal. xix. 12.

O let my Mouth be filled with thy Praiſe, that I may ſing of thy Glory and Honour all the Day long, Pſal. lxxi. 7.

All Love, all Glory, be to thee, O God, who didſt firſt love me.

Unto him that loved us, and waſhed us from our Sins in his own Blood, be Glory and Dominion for ever and ever. Amen. *Rev.* i. 5.

O bleſſed

O bleſſed Spirit, ſhed abroad the Love of God in my Heart.

Praiſe the Lord, O my Soul, and all that is within me, praiſe his holy Name, Pſal. ciii. 1.

Praiſe the Lord, O my Soul; while I live, will I praiſe the Lord; yea, as long as I have any Being, I will ſing Praiſes unto my God, Pſal. cxlvi. 1.

You that have Families, I do further exhort, that beſides your private Prayers, you would offer up to God a Morning and Evening Sacrifice in your Families, and that every one of you would take up the holy Reſolution of *Joſhua, As for me, and my Houſe, we will ſerve the Lord* (Joſh. xxiv. 15.): And the Prayers I adviſe you to uſe, are taken out of the Common-Prayer, as being moſt familiar, and of greateſt Authority withal.

If any of your Family are gone abroad to their Work before the reſt can be ready, call that little Congregation about you that is at home; and you that are preſent, pray for thoſe that are abſent; and by this Means, thoſe that are abſent upon neceſſary Employments, will ſhare in the Bleſſings for which you pray.

Morning Prayer for a Family.

Let the Words of our Mouths, and the Meditations of our Hearts, be always acceptable in thy Sight, O Lord, our Strength and our Redeemer.

O God,

O God, the Father of Heaven, have Mercy upon us miserable Sinners.

O God the Son, Redeemer of the World, have Mercy upon us miserable Sinners.

O God the Holy Ghost, proceeding from the Father and the Son, have Mercy upon us miserable Sinners.

O Holy, Blessed and Glorious Trinity, Three Persons and One God, have Mercy upon us miserable Sinners.

O Lord, we beseech thee, mercifully hear our Prayers, and spare all those who confess their Sins unto thee; that they, whose Consciences by Sin are accused, by thy merciful Pardon may be absolved, through Christ our Lord. Amen.

Almighty God, who seest that we have no Power of ourselves to help ourselves, we give thee humble Thanks for thy Preservation of us this Day past, [or this Night past] and for all the Blessings thou daily vouchsafest us; and we beseech thee to keep us both outwardly in our Bodies, and inwardly in our Souls, that we may be defended from all Adversities which may happen to the Body, and from all evil Thoughts which may assault and hurt the Soul, through Jesus Christ our Lord. Amen.

Almighty God, whose Kingdom is everlasting, and Power infinite, have Mercy upon the whole Church, and so rule the Heart of thy Servant George, *our King and Governor, that he (knowing whose Minister he is) may above all Things seek thy Honour and Glory; and that we, and all his Subjects, (duly considering whose Authority he hath) may faithfully serve, honour,*

and humbly obey him, in thee, and for thee, according to thy bleſſed Word and Ordinance, through Jeſus Chriſt our Lord, who liveth and reigneth ever one God, World without End. Amen.

Unto thy gracious Mercy and Protection, O Lord, do we commit ourſelves this Day, [or *this Night*] *and all our Relations and Friends: Lord, proſper us in our Callings: Lord, bleſs us and keep us: Lord, make thy Face to ſhine upon us, and be gracious unto us: Lord, lift up thy Countenance upon us, and give us Peace, both now and evermore, for the ſake of Jeſus thy Beloved, in whoſe own bleſſed Words, we ſum up all our Wants:*

Our Father, which art in Heaven, &c.

The ſame Form, changing but one Word, is proper for the Night as well as the Morning, to make Family Prayer the more eaſy to you.

That Prayer which I have ſet down, wherein you pray for the King, and pray for yourſelves alſo, that you may be good Subjects, I exhort you never to omit, becauſe you know, that the Country wherein you live, was the only Seat of the late Rebellion, and the Tares of Sedition have been induſtriouſly ſown among you; and you have the greater Reaſon to pray, that you may continue firm in your Allegiance; beſides, St. *Paul* teaches you, that *to pray for Kings, is good and acceptable in the Sight of God our Saviour,* 1 Tim. ii. 2, 3.

To your Family Prayers you may add, as you ſee Occaſion, one of theſe following:

Almighty and everlaſting God, give unto us the Increaſe of Faith, Hope, and Charity; and that we may obtain that which thou doſt promiſe, make us to love that which thou doſt command, through Jeſus Chriſt our Lord. Amen.

Lord, we beſeech thee, grant thy People Grace to withſtand the Temptations of the World, the Fleſh, and the Devil; and with pure Hearts and Minds, to follow thee, the only God, through Jeſus Chriſt our Lord. Amen.

Prevent us, O Lord, in all our Doings, with thy moſt gracious Favour, and further us with thy continual Help, that in all our Works, begun, continued, and ended in thee, we may glorify thy holy Name; and finally, by thy Mercy obtain everlaſting Life, through Jeſus Chriſt our Lord. Amen.

—Theſe, and the like ſhort Prayers, may be ſaid alone in the Cloſet, as well as in the Family, by changing only the Number, and for (we) ſaying all along (I), and for (us) ſaying (me). As for Example, when you read any part of the Holy Scripture, either alone, by yourſelves, or with your Families, both which you ſhould do daily, if you have Leiſure; but if you have not, ſee that you do both on the Lord's Days, and on Holy-days; and before Reading, ſay this Prayer:

Bleſſed Lord, who haſt cauſed all Holy Scriptures to be written for our learning, grant, that we [*I*] *may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them; that by Patience and Comfort of thy Holy Word, we* [*I*] *may embrace, and ever hold faſt, the bleſſed Hope of everlaſting Life, which thou haſt given us in our Saviour Jeſus Chriſt.* Amen.

God of his infinite Mercy bleſs theſe Inſtructions to his Glory, and to the Furtherance of your Devotion, through Jeſus the Beloved. *Amen. Amen.*

FINIS.